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"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, JUNE 17, 1837. NO. 827.---VOL. XVI.—NO. 24.


## RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

### THE VOICE OF RUINS AND THE VOICE OF RISING EMPIRES.

Voyaging on the Western Waters, every hour passing some new settlement that promises to be the site of a future city and centre of a new state, surrounded by a motley throng of passengers, who are conversing on themes, as various, as their characters, the serious traveller cannot but be full of thought, joyful, or sad, on the prospects of the rising communities around him. My mind was never led to reflect on this subject more earnestly, than once, when I chanced to see a fellow-voyager reading a copy of Volney's Ruins. The voice of the Atheist Student of the Ruins of the Old World, speaking to the traveller among the rising empires of the new,—and speaking words, which are so utterly incongruous with all the teachings of the experience of this new world!

I was indeed pleased to see, that my fellow traveller did not seem to relish the Atheist doctrines of the book, he had chanced to take up. After reading awhile he threw it down in seeming disgust, and although he was not of such scrupulous morality, as to abstain from the gaming table, and from drinking and swearing, he vented his indignation against the French Philosopher, declaring, that as for Atheism, he couldn't stand that, but Deism was the thing for him.

How incongruous and absurd the doctrine of Volney appears, when seen in the light of the experience of the last half century! Could Volney have lived to see the issue of the great Atheistical Experiment in his own country and ours; could he have stood among the rising empires of the West, and asked himself seriously what elements of civilization, these new states must trust to for social progress, he would have reversed his opinions—and, if acting with that same honesty which characterizes his works, would have declared religion to be the great element of civilization, and the main principle of progress.

Without doubt this Atheist sage and historian is correct in deploring ignorance and exuberant desire to have been the great banes of ancient governments and causes of their decline. But what principles would he set in motion against ignorance and exuberant passions? Is the diffusion of knowledge—common science—sufficient? Look abroad through these rising communities, and learn, whether those men, who have the most scientific knowledge and even the most intellectual strength are the best citizens: Far from it. You will find many of the most enlightened men in the common sense of the term to be the most corrupt and dangerous. Or is it the establishment of proper laws that is to preserve these new Empires from the fate of the Old? The experiment has been tried and what has been the issue?

The scheme of your vision, sage historian, has been complied with. The law of liberty and equality has been proclaimed. The symbol of Universal justice has for the first time been seen to wave upon the earth. Before the throne of the elected legislators, the people have built a new altar, on which they placed a pair of golden scales, a sword, and a book with this legend:

TO EQUAL LAW, WHICH JUDGES AND PROTECTS.

Thus, sage Volney, your vision has been accomplished—and does the expected result follow? Do you find that law, however just in itself and however emphatically uttered, will ensure respect and observance by its own inherent influence? Is it competent to check the exuberance of passion? Look around you and own that even law may be violated in a land where the laws are righteous, and moreover, that the greatest outrages on morality and the public good may be committed without violating any law. No. We want something, that shall go deeper into the heart, than law. We want a religion, that shall give law sanctity, while it reaches farther than law.

And look around on this rising empire upon the great Western plain, and say whether you are not entirely wrong in calling religion the enemy of civilization? Whence come those Seminaries of learning, whose towers rise above the forests on the river-borders—who founded them? Religious men and with funds raised by religious men. Who are at the head of every scheme of education and philanthropy in the nation? Religious men. Go into those cities and ask what has marked the advance of good order and morality among them? The old inhabitant will tell you of the time, when the Sabbath was universally profaned, and made the scene of every vice, and he will say, that as the preacher came and the altar was erected, vice has declined, and with the better observance of the Sabbath, every good characteristic of society been enlarged.

You deem, Sage of infidelity, that deliverance from noxious delusion is to be found in a philosophy, that shall try all things by the senses only and put forth only in the objects of the senses. Read the history of this new country, and you will own the existence of instincts in the human soul, which the senses do not explain, and which are above the senses. Here the human soul has been bound by no chains of spiritual despotism. Left to itself, it has followed its own aspirations and owned the reality of the religious principle, which you deride. Philosopher and historian of infidelity, you are a poor historian, and still poorer student of that nature, whose oracles you so profess to honor.

Man shall not be happy, nor government stand and flourish, until man conform to the laws of his being, physical, intellectual, moral and religious. Religion is the highest law of his being, and the noblest element of progress. It is the divinest part of that eternal law, 'whose voice is the harmony of the Universe, whose seat is the bosom of God.' Solitary Ruins, Sacred Tombs, silent walls of departed Empires! is not this your voice? Rising nations of this new world! is not this the decree of your young experience and the cry of your young heart?

No one, we are convinced, can look upon the population, that is rising up in the Mississippi valley without blessing religion for its good work there, and praying, that its ennobling and restraining influence may be extended. We once knew a very strong mind, in which the sight of that great people raised a train of reflections, that ended in the conversion to Christianity of one, who had before denied its truth. Indeed it is common to hear distinguished men in the West, who have apparently no religion themselves, declaring it to be a great element in civilization, and approving every effort made to extend its effort. God grant, that Christians may do, all that in them lies, for the salvation of the growing Empire beyond the mountains, by declaring by voice and inspiring by action the great Christian doctrines of Religion, Peace, Humanity—and that the Song of the Angels on our Savior's birth-night may be the glad pean of that vast people in ages to come, Glory to God in the Highest, peace on earth, good will towards men. Then the poet's dirge over the departed glory of what was once a free republic may not be uttered over prostrate America.

'There is no hope for nations!—Search the page
Of many thousand years—the daily scene,
The flowing ebb of each recurring age,
The everlasting *to be* which *hath been*,
Hath taught us nought or little.

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*Humility.*—If thou art a vessel of gold, and thy brother but of wood, be not high-minded; it is God that maketh thee to differ; the more bounty God shows, the more humility he requires. Those mines that are richest are deepest, those stars that are highest seem smallest, the goodliest buildings have the lowest foundations; the more God honoreth men, the more they should humble themselves; the more the fruit, the lower the branch on which it grows; pride is ever the companion of emptiness. Oh how full was the apostle, yet how low was his language of himself,—'Least of saints, last of Apostles, chief of sinners, no sufficiency to think, no abilities to do;' all that he is, he is by grace; this humility teaches us in our doings to draw strength from God, not from ourselves; in our graces to ascribe their goodness to God, and their weakness to ourselves.—*Bp. Reynolds.*

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We publish, as a matter of courtesy, and without comment, the following Reply to N. W. by the author of Sketches of the Doctrines of the New Church.

FOR THE REGISTER AND OBSERVER.

In the Register of the 13th ult., a writer, whose signature is N. W. states some objections to the doctrine of the New Church which regards the Lord as the object of worship and as one with Jehovah. These objections are stated fairly, as well as plainly; and if circumstances permitted, we should readily endeavor to answer them at length. This cannot be attempted; but the following suggestions are offered in relation to this subject.

These objections are, in substance, this. That the New Church doctrine so identifies Jesus Christ with Jehovah, as to destroy the mediatorial character and office of Christ. And, as many passages in the Gospels and in the prophesies of the Old Testament, and indeed the whole spirit and tenor of the whole Bible, represent Christ as the *mediator* between God and man,—a doctrine, which assigns to Jesus Christ a nature, or a relation to Jehovah, which is destructive of this mediatorial office, must needs be false. And the doctrine of the New Church comes under this objection because it makes Jesus Christ, absolutely one with Jehovah.

It is most true that Jesus Christ is the mediator between God and man. But if this truth is to be made the test of a religious system, it should first be, itself, analyzed and understood. Now a mediator between two parties, one of whom being offended is about to visit the other with punishment, has a work to do which is very intelligible, when all the parties are men. He will go to the offended party; and by good reasons, or the suggestion of sufficient motives, by kind persuasion, or by other moral influence, he will mitigate the wrath of the angry man or prevent its expression, and bring the two into reconciliation. The mediator can do this, because he is not excited by the anger which blinds the offended party, or because he is, for the time at least, wiser, and kinder, more calm, compassionate and considerate. This is a thing which often happens on earth; it is an office good men love to be engaged in. But is this the way in which Christ is a Mediator between man and Jehovah? The New Church answers no. And so must every system which regards our Father in the Heavens as always moved by love for his children, and by nothing but perfect, infinite, unclouded and unchanging love. A man, whose prevailing disposition is a calm and kind one, but who knows himself subject to irritation and fits of anger, may wisely provide himself with remembrancers of his frailty, or ask a friend to watch him, and come in as mediator between him and the objects of his kindled wrath. But we must believe that Jehovah has these frailties, and needs this aid against them, before we believe that such was the mission and object of Christ.

Nevertheless Jesus Christ is the Mediator between God and Man. The word is derived, as every one knows, from the word medium, or middle; and a mediator stands between two separate parties, as the means of their coming together. Then, in what way is Jesus Christ the means, by which the distance between man and God may be lessened? It has been already said, in the sketch to which N. W. objects, that God, in His own infinite essence, is as inapprehensible and unapproachable by the mind and soul of man as by his body and its senses. We may use what words we will, and very easily deceive ourselves by them; but let any one try to love, reverence, confide in, worship and obey *Being in the abstract*, or Love, or Wisdom, without personality, and he will find he has something very difficult to do; something which the faculties of no created being can accomplish. Therefore, God became man, to and for man. In all heathen nations the divine Being is, and ever was worshipped and conceived of, as in one way or other and in one degree or other a human person. This was and is by divine permission. The prophecies and dim expectations which pointed to Christ, caused or encouraged this idea; the christian dispensation is not intended to destroy it, because all definite religious feeling must die with it;—but to exalt and purify it. And the divine humanity of the incarnate God, is forever, a mediator indeed, between man and his Father in the heavens; between the mind and heart of man and the infinite and incomprehensible deity. By this means, the Christian may approach and come to his God, in thought and in affection. If the Christian would worship God, and love him, and rest in the peace of perfect faith while the tempest rages round him, and know the right from the wrong amid doubt and darkness, Jesus Christ gives him the means;—means whose efficiency no evil influence can lead him to doubt if he indeed believes that he has in the life of Jesus Christ, the life of God in man, the life of humanity made divine; and in His words the wisdom which guided that humanity into perfect oneness with the divinity within. If Jesus Christ may be thus regarded, then is the Father always before us, always near us, always present to us, always speaking to us; the mind can think of him without painful effort, the heart is satisfied, and He becomes indeed, a very present help in times of trouble.

A system of religion which understands the punishment of sin as involving the idea of vengeance, does in fact require a mediator, who would assuage this vengeance, or turn it aside. Hence, the orthodox, who hold to the divinity of Christ, make Him another person than the Father, in order to sustain their doctrine of atonement. But the New Church system regards the Divine Love as universal and constant; as never giving way to vengeance, and as always communicating happiness to all, with no other limit, and no other interruption than may be caused by the inherent nature and inevitable consequences of sin. The very devils are not in Hell as a punishment for sin, but because sin is Hell. Hence this church regards the Father as continually seeking to help and bless, so far as may be, even the Devils in Hell; and hence it asks no other Mediator than Him who lifts the thoughts and the affections to God; and gives the power of feeling that true, and distinct, and realizing faith, which lives within good works like the soul in the body.

The texts in which our Lord directs his disciples to ask, in his name,—imply, in the view of N. W., an absolute distinction between Him and the Father. But, has it occurred to him that, in the same discourse from which he quotes, our Lord says, John 14, v. 13, 14.—'Whatever ye shall ask in my name, that will I do.'—This He repeats twice, thus declaring *Himself* to be the giver of all good and the answerer of prayer. And if it be He indeed who answers the prayer of faith, why should He not be the object of prayer and of worship. And our Lord also goes on to give the reason why *He* will do whatsoever His disciples shall ask in his name; adding to the words last quoted, 'that the Father may be glorified *in the Son*.' We should suppose however, that the question of the propriety of worshipping our Lord was settled by the positive authority of the Gospels. In Matthew 23, 9, after our Lord's resurrection, and again in the same chapter, verse 17, it is said, the disciples 'came and *worshipped Him*.' This is repeated twice; and our Lord instead of rebuking them, says 'all power is given unto me in Heaven and in earth;' thus declaring Himself to be then Almighty. Again, the same fact is stated, Luke 24, verse 52. And, in John 20, verse 28, when 'Thomas answered and said *unto Him*, my Lord and *my God*,—instead of denial or rebuke, our Lord answers, 'Because thou hast seen me, thou hast believed; *blessed are they who have not seen and yet have believed*.' There can be no language which may not be cavilled at; but to us it seems the plain meaning of these words, that, after the resurrection of Jesus Christ, one of His disciples calls Him 'My Lord and my God,' and upon this belief, He promises a blessing. We think it difficult to see how one can deny to the Lord, the divine right of worship, without believing Him to have acted, in some measure, as an impostor.

We do not think it necessary to repeat here, what we said before, of the general purpose and effect of the assumption and glorification of the Humanity; but if a Christian demands a Mediator, other and more than Jesus Christ considered in this light, we hope he will carefully examine his own thoughts and know precisely what are the mediatorial offices he demands and what character he does in fact attribute to Jehovah.

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*Pious ingenuity to secure the possession of the Scriptures.*—A few years ago an Irishman, who had been brought by the Spirit and grace of God to see the value of the Holy Scriptures, actually copied with his own hand in the hall of a nobleman, the whole New Testament, for his own use; which being done, the devoted servant of Christ was presentnd with a splendid Bible, in exchange for his own manuscript, which we believe, is possessed by the British and Foreign Bible Society.

During the persecution of the Nonconformists, in the reign of James II, one of those zealous confessors copied ont the whole Bible in short hand, for his own use, fearing the re-establishment of Popery, and the suppressien of the Holy Scriptures.

Mr Harris, a London tradesman, whose sight was decayed, procured the whole New Testament, except the Book of Revelations and also the book of Psalms, to be written with white ink on black paper, in letters an inch long, that he might enjoy the consolations of the gospel of Christ.

FOR THE REGISTER AND OBSERVER.

### HERDER'S PARABLES.

[Translated from the German.]

FIRST COLLECTION.

9. *Sammael.*

When God had created man out of the dust, and had crowned the perishable clay with the diadem of his own image, he presented him to the angels and to all creatures. The host of angels bowed down before him as their younger brother; they joyfully served him in his new delights of Paradise.

Only one of them, the haughty Sammael, mocked at him; 'Am not I,' said he, 'created out of the Light, and not of the dust? The fire-stream which issues from the throne gave me existence, and not the perishable earth.'

Behold, the stream of light departed from him, the garments which surrounded him, adorning him in splendor, all dissolved like snow. The most haughty spirit seemed the meanest; his strength, which was not his own, forsook him. * * * *

Full of anger, he went away from the host of angels, and threatened vengeance upon innocent man. 'Since by you,' said he, 'I have become wretched, so by me shall you become wretched.' He had heard the command which forbade them the fruit of the noxious tree; he put together the last of his rays of angel-light, and wished to seduce them in the figure of an angel. But the snow melted away which he wished to form into his garments, and when he went on the way of the seducer, he appeared in the form of a serpent; of the glittering seraph, nought remained save the shimmering hues.

Eve saw and admired, and soon suffered herself to be seduced; she ate Death from the tree, and gave the fruit of Death to her husband. Sickness and misery now sprang up for all the families of the earth.

The Father of men appeared. He judged the deceived with mercy, but punished the deceiver hard, causing him to become a deeply detested worm of the earth. 'Since it was thy delight,' said he to Sammael, 'to make wretched—so, hereafter malicious pleasure shall be thy only delight.'

Banished from the host of the blessed, banished from the blissful employment which he once enjoyed in Heaven, Sammael is now,—*the Angel of Death.*

10. *The Bird of Immortal Truth.*

In the midst of Paradise stood the most wonderful trees in the world: the tree of Knowledge, and the tree of Life. Man was permitted to eat of the one, but, on account of his childhood, was forbidden to taste the other. The Phenix alone, who was formerly the king of the feathered tribes,—he alone had his nest among its branches, and ate of the immortal food of the gods.

When Eve came, longing, to the tree of Knowledge, and fain would taste, it happened, that, fearful for the tree, the winged witness of truth upraised his voice and said, 'Deceived one! why wanderest thou hither? What dost thou open thine eyes to see? Would'st thou be wise to see thyself naked? Would'st thou be a goddess to feel thyself poor?'

But Eve's glance still clung to the tempting fruit, and to the cunning seducer; she transgressed the command of God, and listened not to the voice of the prophetic bird.

When death came upon all the creatures of Paradise, God singled out the bird of truth, hence forward to all time, a witness of truth. But he with all the living, must leave the state of innocence. No longer can he be king of the birds, who now make war upon one another; a bird of prey, the blood-thirsty eagle, usurps his once happy and quiet throne. So likewise, immortality, in the thick, poison air of earth, can only exist by transformation; but by a transformation, which after centuries, quickly and royally renews it again.

When his hour approaches, it is permitted him to fly into Paradise. From the tree of Life and of Knowledge, he breaks the dry, old branches, and in their flame his limbs dissolve; the boughs of the tree of Knowledge bring him death, the flame from the tree of Life restores new youth. Then he returns back to his wilderness, and mourns around Paradise,—the beautiful, the only Bird of immortal Truth, seldom seen, yet still more rarely followed.

11. *The Heavenly Shepherd.*

Deep in the midnight, before the festival in spring, at which the first twin sons of the human race were to bring a thank-offering to their Creator, in sleep their mother saw a wonderful vision. The white roses which her younger son had planted round his altar, were changed into bloody roses more fully blown, such as she had never seen before. She wished to gather the roses, but they fell to pieces before her hand. Upon the altar where only milk had yet been offered, lay a bloody lamb; weeping voices rose around, and one voice of despair in them, until all was lost together in sweet tones; in such sweet tones as she had never heard before.

And a beautiful meadow lay before her, more beautiful even than her young Paradise itself, and in it a snow-clad shepherd, in the figure of her son, pastured his flock. Red roses were about his hair, and in his hand he held a stringed instrument, from which those sweet tones had issued. Kindly he turned towards her as if he would approach, and vanished. The dream vanished with him.

The mother awaking, saw the red of morning steal forth, as if bloody; and with heavy heart, she went to the offering-feast.

The brothers brought their offerings, and the parents returned home. But in the evening the youngest returned not. Anxiously his mother sought him, but she found only his scattered, melancholy flock. Himself lay bloody beside the altar; the roses were discolored with his blood, and the yell of Cain sounded loudly forth from a neighboring cave.

Nerveless she sank down upon the corse of her son, as the vision appeared to her once more. Her son was the shepherd whom she then saw in the new Paradise. Red roses were around his hair; lovely tones sounded from his harp, and thus he sang to her,—'Look up towards heaven, to the stars, my weeping mother! look up! look up! see yonder glancing chariot there, it bears us to other fields, to gardens more beautiful than thou seest in Eden; there the blood-colored roses of innocence blossom more full, and all sighs are changed into the sweetest sounds.'

The vision disappeared: Eve stood strengthened by the pale body of her son. And the next morning when she had bedewed him with her tears, and crowned him with the roses of his altar, his father and mother buried him by the side of the altar of God, in the presence of a more beautiful ruddy morning. But often sat they on his grave at midnight, and looked towards heaven, to the sublime star-chariot, and sought their shepherd there.

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*For the Register and Observer.*

### SUNDAY SCHOOLS. No. 4.

Mr Editor:—I have mentioned two defects in our Sunday Schools—to wit—lack of interest, on the part of both pupils and teachers, and the too low aim of many of the latter. This last I contended grew out of the other.

It can not be denied that there are in our Sunday Schools some Teachers who from various causes are not adapted to their situation:—teachers anxious to gain the affection of their children and fond it may be of coming to the School—but who from want of knowledge, or which perhaps is as common, from deficiency in tact—and also (though I regret to say it) from lack of interest in the cause of religion—discover that they can not interest their classes in the great subjects of 'temperance, righteousness and judgment to come;' and who are for these reasons induced to pursue a course, which, while it may interest, amuse, and satisfy their classes, still is not adapted to forward the great cause for the advancement of which Sunday Schools were instituted. A stranger in the city who took a class in one of our Sunday Schools a short time since said to me that his class pro-tem, were for the most of the time and in spite of his efforts, discussing the merits of the respective engines in our city. It is but just to say that this class had been some time without a Teacher. I mention the fact for the purpose of adding—that the class of Teachers of which I am treating—generally suffer, nay often invite—the discussion of such subjects, in their classes.

I can not help drawing attention to such facts. As to *how large* the class of unsuitable teachers is—it is not for me to say, for this very good reason, that I don't know. I am only aware that such an one exists and fear that it is increasing, and this fear it is that prompts these remarks.

I well know that it is as unpopular in these days to say aught against Sunday Schools as it was but a few years since to say anything in their defence: and to say anything against Sunday Schools as *an Institution* should be unpopular; but is it more reasonable to claim for our Schools absolute perfection?

I am aware that I am repeating myself. But I feel that this point is not sufficiently urged.

More than once have I heard those who from the purest of motives and in a most kind spirit, at our Sunday School meetings, have urged upon the teachers to bear in mind their responsibility—complained of, aye—severely censured—and charged with putting stumbling blocks in the way of Sunday Schools.

I like not this spirit. It is opposed to all reform—it is a self sufficient, overbearing, presumptuous feeling which should be rebuked—and which comes with exceeding ill grace from any Sunday School Teacher.

As Teachers we should court close inspection—we should be open to correction and listen gratefully, or at all events, attentively to him who would show us our errors.

I could not but be pleased with the remarks of Rev. Cazneau Palfrey at the last meeting of the S. S. Society. They savored of a sound, vigorous, discriminating mind—and were characterised by pungency without acerbity—by truth without exaggeration—by warmth without anger—by charity without slavishness, and by point without personality. With your leave I will conclude this article by giving a sketch of his remarks—they were too good to be lost; and I hope that when they are published in the Society's Report they will be attentively read and widely circulated.

Mr Palfrey remarked that he presumed one of the objects of the present meeting was that the Teacher might be profited by hints and suggestions with regard to Sunday Schools which might be turned to some practical account. He had listened with pleasure to the remarks that had been made. They were encouraging and eloquent. He would however depart a little from the train of thought that had been pursued and make some plain remarks—ask some plain questions, offer some plain hints—with regard to the duties of Sunday School Teachers.

And he would ask at the outset whether hitherto there had not been *more light* than *heat* in their instructions—whether the teacher's preparation for his peculiar duties did not consist more of *head* work than *heart* work? Such had seemed to him to be too generally the case. Teachers have made their preparation to consist in collecting together a quantity of facts to be poured into the minds of their class. There has been *more light* than *heat*. The object appeared too often to be to cultivate the intellect rather than the affections. This he regretted. The Teacher should have a loftier aim. He has in charge immortal spirits. They should be pluming their wings for eternity—for heaven. Now—while their souls are fresh and buoyant—untainted by worldly cares and troubles—they should be laying the foundation of a character to last forever. They should be cultivating their religious affections. It is the Teacher's duty to assist them in this. The loftiest aspirations should be kindled within them. The character of Christ should be presented before them with life and power for their model. The memory should not be too much taxed. Religion in all its bearing, should be presented to the young mind and that with a warmth of feeling—with an earnestness and withal a simplicity—that shall carry conviction to the mind of the child. This can only be effected by the Teacher, himself, feeling what he should inculcate. He must be a Christian. He must have studied with care the character of Christ. In him 'he must live and move and have his being.' His daily course must be through the paths of wisdom—and the peace and the pleasantness of that path shall be his holiest incentive—the wisdom there gathered his preparation—and thus prepared, who shall limit the extent of his influence on the susceptible mind of the young child.

He feared there was not enough of this spirit—too few of such Teachers. *Some* there were—blessed be God that such is the case. But are there not too many of a different kind. He would not needlessly censure—his object was not to pick out flaws—his spirit was not a fault-finding spirit. Perhaps after all he had better have been less positive. His only object was the *Truth*. And he would ask respectfully but at the same time earnestly—whether there were not too many Teachers who were such from some other cause than devotion to religion, and who on this and other accounts were incompetent?

He feared there were—but hoped there were not.

I have thus given a few of the ideas advanced by Mr Palfrey. I have not even attempted to use his *language*. I have however conveyed no idea which he did not. For one I thank him for his suggestions. They have met with at least one response, and I doubt not went to the hearts of many. A TEACHER.

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COUNT ELEAZER.—The following account is given by Milner, in his 'Church History,' of the family order observed by Eleazer, Count of Arian, in the fourteenth century.

I cannot, said the count, allow blasphemy in my house, nor any thing in word or deed which offends the laws of decorum. Dice, and all games of hazard are to be prohibited. Let all persons in my house divert themselves at proper times, but not in a sinful manner. In the morning reading and prayer must be attended to. Let there be constant peace in my family; otherwise two armies are found under my roof, and the master is devoured by them both. If any difference arise, let not the sun go down upon your wrath. We must bear with something if we have to live among mankind. Every evening, all the family shall be assembled at a godly conference, in which they shall hear something of God and salvation. Let none be absent on pretence of attending to my affairs. I have no affairs so interesting to me as the salvation of my domestics. I seriously forbid all injustice which may cloak itself under color of serving me.

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[From the New Hampshire Observer.]

### 'CHURCHES—PREACHERS—SMART MEN.'

Mr. Editor:—I hear much said in the churches about smart men,—men of talents, great men, powerful preachers, &c. &c. and this more particularly in reference to candidates for settlement.—The questions asked by churches in want of pastors, are not, is the candidate a good man? sound in the faith? eminently pious, devoted, and active?—but; is he a smart man? a man of talents? a popular preacher? This has become universal, from the more wealthy city congregation, with its salary of two or three thousand a year, down to the feeble society with its stipend of two or three hundred. Indeed, the feebler the church, the more unwillingness is often manifested to take up with a sound, pious, faithful minister of ordinary talents.—This feeling is doing immense mischief both among wealthy and feeble congregations: but more especially the latter. I have a few things to say to small churches and feeble congregations on the subject. I am not about to detract an iota from the smart men. Would to God all the Lord's prophets were ten times more gifted, provided that they were all a little more pious than smart. But then there are evils connected with having one of our present race of smart men, of which feeble churches little dream. Wealthy congregations can afford to bear these evils perhaps, because they must have great men at all events; though some of them are dying under their popular preachers. But feeble churches should look well to this matter. For

1st. Many who pass for smart men, are more showy than sound—more brilliant than deep. They can let off a few sermons and speeches wonderfully well, and then their pond is out.

2. Smart men are often more learned than pious, and by their levity, and worldly conformity, and want of spirituality, spoil all their Sabbath ministrations.

3. If your preacher is a smart man, very possibly you will be proud of him, and will worship your preacher more than God; and then God will blast both him and you.

4. If you obtain a smart man, most probably he will be ambitious, and soon think, that such talents as he possesses ought not to be confined to such an humble sphere.

5. If your minister is a smart man, and has the reputation of it abroad, then the larger churches and colleges will most probably entice him away.—He will have call upon call, till at last he becomes satisfied that the providence of God calls him to leave. And then

6. You will find that having once had a smart man, you will not be willing to take up with any thing less than just such a smart man again. These smart, showy men, make churches fastidious. I know a small church that is now dying from this cause. It has had one or two smart men, and they have broke away suddenly; and now this church is not willing to take up with any thing much *less than Dr. Beecher.*

7. Many of our smart men (I grieve to say it) do not preach the gospel plainly, pungently, fully.—They sacrifice sound doctrine and faith-

ful dealing to popularity. They wreath the sword of the spirit with so many rhetorical flowers, that it does not pierce even to the 'dividing asunder of soul and spirit.' This sacrificing at the shrine of popular applause is killing the orthodoxy and piety of many congregations. The poor leave the church because they are not fed. And when God's poor leave a church for such, or for any cause, orthodoxy and piety will soon follow.

8. Smart men make churches fastidious. Like children fed on condiments, they have no relish for sound, wholesome instruction. Their gospel must come to them through a richer tube. They spurn at the 'sincere milk of the word' unless dealt out with a silver spoon highly ornamented, and from a silver bowl set round with gems and brilliants. No preacher is popular with them, whose ministrations enlighten their understanding, mortify their vanity, humble their pride, correct their bad habits, reprove their sloth, exalt their Savior, and make them forget the preacher in their love and admiration of his Master. But a minister is sure to be very popular with them, respecting whom they can say, 'what a fine speaker,' 'what a fine voice,' 'what beautiful figures,' 'what eloquent sentences,' 'what striking illustrations,' 'what correct taste,' 'what powerful reasoning;' in short, 'what a charming man our preacher is.'!!! Thus the man is loved, praised and followed, instead of his divine Master. O how some of these smart men, swollen by the breath of human flattery, will shrivel up, when they come before the judgment seat! Feeble churches, can you afford to have a smart man? PAUL.

## TRAVELLING SKETCHES.—No. IV.

[Further extracts from the correspondence of Rev. Mr. Huntington.]

ROCHESTER, May 3, 1837.

I will attempt to give you some of my impressions—do not think I aim at a formal description—of the Falls of Niagara. I began by viewing the rapids above the Falls. With this view, I crossed one division of the river from the U. S. shore to a very small island, (where there are kept hot and cold baths) hence called, Bath Island, and from the bridge had, as I looked up the river, a pretty elevated horizon, formed by the turbulent waters above. The feeling was somewhat like that I have experienced at sea, in a moderate swell, on looking around me when down between two waves. There are no finer water privileges in the country than what are afforded by portions of the river Niagara, taken out along these rapids, on the American side; and they seem to be duly appreciated, as they already drive a variety of machinery. From Bath Island, I crossed another arm of the river to Goat Island. I was much surprised, after descriptions I had read of the Island, to find it so large. It is in no danger, I can assure you, of being rent asunder, and carried down the current. It has too firm a basis for this—even the everlasting rocks—and its surface covers an extent of many acres; and not only beautiful and delicate flowers, but immense forest-trees, are rooted there too firmly to be shaken by the thunder of the cataract; and send their spiry shafts above the mists that roll from below, defying alike the impetuous gusts of the stormy south, and the fierce north-wester of mid-winter On reaching Goat Island, I turned my course southward, towards the upper end of the Island, fearing that I should not be in a fit state of feeling after viewing the Falls, duly to appreciate the rapids—as the school-boy, who has had some nice bit sent him from home begins with the smaller crumbs, and so comes by littles to the frosted slice itself. It is a grand and rich peculiarity of this—shall I say greatest?—wonder of the world, that it combines the scattered beauties and sublimities of all other water-scenery. Even the rapids, for a mile or two above, were there no fall, would be well worth seeing, and worth going a great way in order to see. Only conceive of the tremendous rush of the accumulated waters of lake Erie, lake Huron, lake Michigan, lake Superior, with many smaller lakes, and their numberless tributary rivers—some of them large—through a pass not one mile wide, over jagged rocks and precipices, and a rapid descent—at a rate, which, if a boat were once launched upon it, would instantly overpower and render useless the combined power of oars, sails, and steam. The safe navigation of these, is what no chart will ever lay down, no voyager ever write the history of. From the southern extremity of the island, the waters divide, by far the larger proportion being on the western, or Canada side There is a well beaten path all around the border of the island, and I now turned my course in a north-westerly direction, down the river, along the western margin, stopping after and turning around, and changing my position, so as to take the full effect of every different point of view. There was one tract of the rapids, which so high and so white were the waves, and lashed to such fury were they, I could compare to nothing but a storm at sea. Nearer to me, some small rocky islands, among which the waters found a way, seemed to have broken up and subdivided the sublimity of the scene, and drawn it out into gentler rapids and little cascades, such as you might meet with in a gentleman's pleasure grounds. With this preparation for grasping the greater sublimity of the cataract itself, I approached the north-western angle of the island; from which point the fall on the Canada side, especially the part nearest the shore is distinctly visible. You are doubtless already aware that the edge of the precipice over which this main arm of the river breaks is not straight, but rather in the form of a horse-shoe. Its deviation from the right line is so considerable, that, as I was informed by an English traveller, it is a mile from Goat Island to the Canada shore, following the precipice around the bend, as it reaches first a long way up the rapids, and then down again, the same distance, all the while nearing the British shore. It is at the angle, or gulf, in the centre, that the quantity of rushing water is the greatest; and this fact alone is sufficient to account for the existence of the bend in the line of the precipice, the force of the cataract there, gradually breaking off fragment after fragment of the rocks, and hurling them furiously down the stream. That the momentum of the river is greatest there,—in the gulf,—is indeed evident from the fact which strikes the beholder at the first glance, that there the falling cataract deviates most from the perpendicular direction, shooting forward much further down the stream, before it meets the level of the lower Niagara.

The surface of the island is nearly level; at the upper end being but little above the surface of the river; but, at the point where we now are, 50 or 60 feet above the topmost precipice of the falls. Here there is a summer-house furnished with seats. Having satiated myself with this view, I descended the bank, and crossed a rapid on a single square stick of timber (the bridge having been carried away)—where a single mis-step would have effectually prevented this description—to a point of rocks on the very verge of the cataract, which were still covered by a deep mass of snow, and which support an observatory 30 or 40 feet in height, constructed of stone, ascended by winding-stairs within. It was a fearful thing to stand here, and look down upon the awful chasm below, upon the verge of which this eagle's nest was perched—amidst the deafening roar of waters all around me! The observatory is of a pyramidal form, like a light-house, and is surrounded near the top by an iron railing. Holding on by this, and going around, on reaching the northern side, a most beautiful rain-bow caught my eye, as I looked down towards the foam and mist at the foot of the falls, its arc sometimes lengthening, sometimes growing shorter, as the wreaths of the spray rose to its semi-circumference and passed off. It was long before I descended. There was another fragment of a bridge spanning another narrow rapid, and formerly connecting the rocks on which I now stood with others still farther out in the river, and still more immediately on the brow of the cataract. Ought I to adventure over this? It might give way, and in one instant dash me over the precipice. I looked round me. No human being was in sight to tell of the catastrophe should it take place; and after all, 'only a single unit of the myriads of mankind would thus disappear from the ranks of existence; and what is the difference of a few months or years? What matters it whether one sinks to his fate by a mis-step on the precipice of Niagara, or by a fever in Illinois?

I might never again have an opportunity so favorable to impress my mind with the sublimity of the works of the Creator—I could not withstand the desire to plant my foot on that *ultima Thule*—I adventured with safety, and crept across the dilapidated bridge—I let myself down a rock, and advanced so as to look over the edge of the cliff, on which I stood, into the awful abyss beneath, where, far down—down—only wreaths of mist bounded the prospect under my eyes; and a living sheet of foam, whirling and eddying, and white as a field of fluid snow,—for many a rood around. But oh! that fall—that fall—conceive it—such a mass of water tumbling on, forever,—forever—down that precipice nearly 200 feet—always roaring, always thundering, solemn, majestic, awful!—you seem to have entered the mysterious recesses of nature, and to have gotten behind the scenes of creation amidst the machinery that governs the revolutions of our planet itself. When I confined my gaze to a single point of the cataract, it seemed like the revolving of an immense water-wheel—a wheel, of which the tallest ship's mast might be the radius. But enough of comparisons! Again I explored the ruined bridge—again I attempted the perilous walk across the single stick of timber—I must think nothing of the rapids under my feet, but fix my eyes on the narrow bridge only—again I reached the main island in safety. I proceeded onwards in my little tour around the island, going now in a north-east direction, and descending Biddle's winding stair-case (of some 90 or 100 steps,) to the foot of the cliff, and even to the water's edge. Here you are overwhelmed with the magnitude of the wonder you are viewing—you fling yourself upon a wave-beaten rock, in the humble prostration of human littleness in the presence of Infinite Power, and silently adore the Being, whose sublimity you cannot comprehend. No calm ever lulls to rest these tumultuating billows. There is a strong eddy towards the falls, as if the victim, once escaped, were again enchanted and irresistibly drawn towards the great centre of attraction. There is a perpetual upheaving of the water from the bottom, and there is constantly a sullen surf upon these rocks, like that of the ocean after a storm. I ascended the stairs, and now approached the verge of the American fall—i. e. the fall, on the American side of Goat Island. This is of a regular and straight outline, and is nearly parallel to the Canada shore; so that, in order to obtain a front view of it, it is necessary to cross the Niagara, to that side of the river. I left the Island; it wanted 10 minutes of 2, P. M. at which hour, the cars were to return to Buffalo. Ought I to lose the first chance of getting on by the steamboat from Buffalo, for the sake of viewing the falls on the Canada shore? No; I was not certain that some steam-boat would not leave for the head of the lake to-morrow. I had only time, after re-crossing the main, to run down along the shore to the place where you descend to the ferry, and take a bird's-eye view of the cataract from that point. I hastened back to the railway depot. The cars had just set off—a race-horse could not have overtaken them, and they were not to go again till the next morning at 6 o'clock. Without stopping to dine, I crossed the ferry, 3-4ths of a mile below the main (i. e. the Canada) cataract, and viewed the Falls from every point between the ferry and Table Rock, which is within the toss of a biscuit from the edge of the cataract. Before I reached that point, however, the sun had become obscured, and I lost the rainbow—a loss that I was somewhat reconciled to, from having enjoyed it, when there, several years ago—though not then perfect. It was drawing towards sun-set before I could prevail upon myself to quit this wonderfully grand scene, and recross the river. The spray rises in such a cloud, that parts of the falling sheet, are almost always more or less obscured, which doubtless adds the effect of obscurity to the sublimity. At the same time, as if to reconcile seeming opposites, over the very surface of all that is most grand and powerful in nature, and as if to blend novelty and gracefulness with the utmost sublimity, what can be more beautiful than those alternate shades of sea-green and the most unsound white, descending in long stripes of ever varying breadth and length, from 50 to 150 feet in perpendicular extent—and what more exquisitely graceful than those wreaths of mist that are constantly rising and curling over the azure and ample brow of the cataract.

On regaining the American shore, I climbed an immense cliff of congealed vapor mixed with snow, some 30 feet in height, and directly in front of the American fall. I crept along to the verge of the snow cliff. What a tumbling world of waters over my head. The spray fell in a dense shower, and in three minutes the rain ran from my hat and clothes in streams. This was worthy of being my last view, 'Lord, now lettest thou thy servant depart in peace!' I returned to the upper bank, in time to catch the crimson glories of a sunset, worthy of a day to me so memorable.

My mind was not in a state to endure the scenes of a bar-room. I retired to my room—and there pondered alone, the day scenes of the cataract, to its yet more solemn roar by the light of the distant stars.

## THE FLOOD.

*From Professor Wiseman's Lectures, delivered in the University of Rome, recently published by Gould & Newman, Andover.*

Does geology give any data towards ascertaining, with tolerable precision, the era of this last revolution? To this I think we may safely reply—and some of the authorities quoted expressly say it—that the general, and, if you please, vague impression produced upon accurate observers, by geological facts, is, that the last visitation is of comparatively modern date. The earth's surface presents the appearance of having been but lately moulded, and the effects of causes in actual operation appear but small, unless restricted to a very limited period. Thus, if we look at the trifling accumulation of rubbish or fragments which surrounds the foot of lofty mountain chains, or at the small progress made by rivers in filling up the lakes through which they pass, in spite of the mud they deposit, we are necessarily driven to acknowledge, that a few thousands of years are amply sufficient to account for the present state of things.

But an attempt has been made to proceed in this investigation with far more approximative accuracy, by measuring the periodical effects of such causes as I have incidentally mentioned, so as to determine, with some precision, the length of time which must have elapsed since first they began to act. Deluc was the first who took some pains to observe and collect such data, to which he gave the name of *chronometers*. He has indeed, been severely lashed for his attempt by writers of an opposite school; and yet it is but fair to remark, that his conclusions, and even in a great measure their premises, were adopted by Cuvier, whose sagacity and immense geological knowledge few will attempt to impugn. It is, therefore, rather as admitted by him, than as proposed by the other, that I shall briefly lay before you the line of proof adopted in his system. The general results it is directed to afford, are 1st, that the present continents have not existed any thing like the time supposed or required by the advocates of causes now in action; secondly, that whenever any accurate and definite measure of time can be obtained, it is nearly coincident with that which Moses assigns for the existence of the present order of things. Considering the immense distance of time to which we have to go back, there must be considerable discrepancies between the present dates; but they are not greater than the chronological tables of various nations, or even those of one nation, as given by different authors will exhibit.

One method of attempting to arrive at the date of our last revolution, is that of measuring the increase made by the deltas of rivers, that is, the land gained, at the mouths of rivers from the sea, by the gradual deposit of mud and earth, which they bear along with them in their course. By examining history, we may ascertain the distance at a given date, of the head of the delta from the sea, and thus with accuracy determine the annual increase. By comparing this with the whole extent of territory, which owes its existence to the river, we should have an estimate of how long it has flowed through its present channel. But, hitherto, this measurement has been but vaguely taken, and consequently little more has been gained than a negative conclusion, opposed to the countless ages required by some geologists. Thus, the advance of the delta of the Nile is very sensible; for the city of Rosetta, which a thousand years ago stood upon the sea, is now two leagues distant from it. According to Demaillet, the cape before it was prolonged half a league in 25 years, but this must have been a very extraordinary instance. However, it is unnecessary to suppose so immense a distance of time, from which to date the commencement of this formation. The Delta of the Rhone was proved by Astruc, by comparing its present state with the accounts of Pliny and Mela, to have increased nine miles since the Christian era. That of the Po was scientifically examined by M. Prony, by commission of the French Government. You are, most of you, probably aware of the high embankments between which this river runs; and this engineer ascertained that its level is higher than the roofs of the houses of Ferara, and that it has gained 6000 fathoms on the sea since 1604, or at the rate of 150 feet a year. Hence Adria, which once gave its name to the Adriatic, is removed 18 miles from the sea. These examples will not allot a very definite period to the action of these rivers. A stream carrying with it such enormous deposits, could not have required so many thousands of years to reach its present level.

According to Gervais de la Frise, the retreat of the sea, or extension of the land by the depositions of the Orine, may be accurately measured by monuments erected at different known epochs; and the result is, that these causes cannot have been in operation longer than six thousand years.

A more interesting chronometer is that of dunes. By this term are signified heaps of sand, which first accumulate on the shore, and then are pushed forward, by the wind, upon the cultivated lands, so as to desolate and destroy them. They often rise to an almost incredible height, and drive before them pools of rain water, the discharge of which into the sea, they effectually cut off. Deluc paid particular attention to those on the coast of Cornwall, and has described many of them very minutely. Thus, one in the neighborhood of Padstow threatened to swallow up the church, which it completely overhung, having reached the very roof; so that all access would have been prevented, but for the circumstance of the door being at the other end. Several houses had, however been destroyed in the memory of man. In Ireland, these moving sands are not less destructive. The vast sand plain of Rosapenna, on the coast of Donegal, was, little more than fifty years ago, a beautiful domain, belonging to Lord Boyne. A few years ago, the roof of the mansion house was just above ground, so that the peasantry used to descend into the apartments, as into a subterranean; and now not the slightest trace of this is visible. But no part of Europe suffers so severely from this desolating scourge as the department of the Landes, in France. It has buried fertile plains and tall forests in its irresistible course; not only houses, but villages, mentioned in the records of past ages, have been covered over, without chance of being ever regained. In 1802, the pools invaded five valuable farms; and there are now, or were at least, a few years ago, ten villages threatened with destruction by the shifting sands. One of these, called Mimisoa, had been struggling, when Cuvier wrote, for twenty years, against a dune, sixty feet high, with little chance of success.

Now Mr Bremontier studied this phenomenon with particular attention, for the purpose of submitting its laws to calculation. He ascertained that these dunes, advance from sixty to seventy feet a year; and then by measuring the entire space they have overrun, he concludes that their action cannot have commenced much more than 4,000 years ago. Deluc had previously come to the conclusion, from measuring those of Holland, where the dates of dykes enabled him to ascertain their progress with historical accuracy.

[From the Bangor Journal.]

## IS IT POSSIBLE TO ACQUIRE SIMPLICITY?

La simplicite est une droiture de l' ame qui retranche tout retour inutile sur elle meme et sur ses actions. . . . On voit beaucoup de gens qui sont sinceres, sans etre simples; ils ne dissent rien qu' ils ne croient vrai; ils ne veulent passer que pour ce qu' ils sont, mai ils craignent sans cesse de passer pour ce qu' ils ne sont pas, ils sont toujours a s'estudier eux-memes a compasser toutes leurs paroles, et toutes leurs pensees et a repasser tout ce qu' ils ont fait, dans la crainte d' avoir fait trop, ou trop peu. Ces gens la sont sinceres mai els ne sont pas simples. FENELON.

Does not the want of simplicity, imply something too much already—not a deficiency to be supplied? Can the learned acquire ignorance? Can the beautiful flower that the sun has faded and the rains have stained, close up its petals and blow again as fair and spotless as it opened at first?

The spirit that has dyed itself deeper and deeper in the schemings of selfishness and pride has a still harder task in this backward process. Yet may this simplicity of character be *obtained* if not acquired. If any desire it, let them not set about to put it on—that is but to stain again the thrice dyed web and add new affectation to the old. Let them go to the source whence conduct and conversation spring—Let them see if they worship one God or more.—Instead of watching their words and actions, let them watch their hearts and see if they act and speak to please their God, the world, or themselves, or each alternately. Let them walk with their eye towards heaven, and they will walk gracefully without thinking of their carriage. Let the heart be made single, and simplicity will grow upon the thoughts and feelings first, and ultimately upon the manner and conversation. This has been and it can be, for it is what the scripture means when it directs us to become '*as little children.*'

J. C.

## RELATION TO THE DISTRESSED.

Many circumstances in the arrangements of Nature point out the importance of the duties implied in this relation.

In the first place, the afflicted are everywhere brought under our notice; for there is no condition of life in which some individuals are not to be found who are legitimate objects of our pity and beneficence.

In the second place, every human being has his own share of suffering; and Nature seems thus to signify to the heart of every man, that she expects from him that assistance to his fellow-men, which becomes those who themselves know what it is to have been in sorrow.

In the third place, the feelings, which attach us to the case of the unfortunate, are among the most effective and powerful which have a place in our nature.

And, in the last place, the gratification of those feelings, by the performance of good deeds to the distressed, even where such active exertion is obstructed by the most revolting circumstances, is one of the purest and most delightful sources of pleasure which the heart of man is capable of enjoying; for most assuredly there is no person who has tasted the luxury of having been the cause of relief to the distressed, who would hesitate to prefer that pleasure to almost every other that belongs to our condition.

In conformity with these arrangements of Nature, it is interesting to remark, that the Author of Christianity has given to the virtue of active compassion to the afflicted a very important place in his system of duty.

His own example, indeed, was the finest of all patterns of this grace; for he went about healing the diseased, and comforting the sorrowful, and speaking peace to the afflicted; and he thus seemed to signify to men of all future times, that a similar occupation of their talent was the best employment to which they could devote it.

He has also enforced the practice of this duty by explicit exhortations, and illustrated it by some of his most beautiful parables.

And, in announcing the rule according to which every man shall at last be pronounced to have succeeded or failed in establishing for himself a title to the heavenly kingdom, it is pre-eminently striking to remark, that he has fixed on this single virtue as the rule of judgment. 'I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was naked, and ye clothed me: sick, and ye visited me: in prison, and ye came unto me. Verily I say unto you, inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. Come, ye blessed of my Father, inherit the kingdom prepared for you.'

Every good man therefore must, in compliance with this recommendation of his Lord, devote himself sincerely and actively to the care of the distressed. In great cities, where multitudes of human beings are assembled, and where, of course, there must be many whose cases are apt to pass without being known or atttended to, there are necessarily many opportunities for the exercise of this virtue; and it is pleasing to think, that the true genius of the Christian faith has in this instance been distinctly felt, and that, in all such accumulations of human beings, there are many who 'seek out the cause which they know not,' and who 'go about doing good.'

But there is no situation in which distress, in some form or other, may not be found; and a well-disposed mind can thus nowhere be without opportunities of exercising one of the most important virtues, and of tasting one of the purest pleasures of our human condition.

Mere sympathy, however, must not be considered as discharging all the obligations of this duty; on the contrary, there is no species of labor or of disgust which we must not be willing to encounter, if we would fully fulfill the commandment of our Lord; and he only who thus devotes himself to active exertions can feel the great recompense with which such labors of love are always fraught.

The reward itself, however, is of unspeakable value; and happy above all other men is he, of whom it can be said, that, like the benevolent Founder of our faith, he 'goes about,' wherever distress is found, 'doing good.'—*Good Life.*

FOR THE REGISTER AND OBSERVER.

Mr Editor,—It was my privilege to meet my brethren in the Convention of ministers on Wednesday last in the good city of Boston. The occasion is to me always an interesting one. It is now almost the only occasion which brings together ministers of different religious creeds, who here are seated side by side and exchange civilities and the congratulations of the season. I was present, as I said, on the occasion, and have concluded to send you a few of the thoughts that were suggested by the spectacle before me. In casting my eye around the room, I saw *here* the fathers of the Church, those who had grown old in their Master's service, and who according to the course of nature must soon receive their discharge—I trust an honorable discharge and a glorious reward; and there a large group of the young, the active, and the strong, some who had just girded on their armor and entered on the field; and others who had seen much service and had already borne the heat and burden of the day. Some were there for the first time; but the faces of most were familiar, as for a succession of years, we had been accustomed to meet on the occasion that had now brought us together. Some I recognized as men of influence and renown, leading men in the two great divisions which have so long been arrayed against each other, but which here were blended together and so intermixed that I found it impossible to assign to those whose faces were not familiar to me their respective places. In attempting to do this I found that I often mistook one for another—and could see nothing in their countenances or manner, that could be relied on as a guide. Some of our orthodox brethren, for instance, did not seem a whit more staid in their demeanor—or of a more sober aspect than their brethren of more liberal views. They seemed to belong as much to this world—to relish as highly the innocent and rational entertainments which an indulgent Providence has scattered in our path, as other men. I saw men who hold no ministerial intercourse, here engaged in friendly conversation—greeting each other with smiling looks and the friendly grasp—and there was nothing in the external appearance of the group from which I could judge which of them would recognize me as a brother, and who would exclude me from their pulpits as a false teacher and a dangerous man.

On what grounds, I was led to inquire, do our orthodox brethren determine that they are right and that we are fatally wrong? They do not hesitate to do this. They say that the peculiarities of their faith are the fundamental doctrines of Christianity. How they can presume to do this I cannot conceive. But they do it every day. It is the plea which they bring to justify the course they have taken for several years past in the choice of a preacher. They do not regard us they say as Christian ministers. They hold that we preach another gospel, and not the gospel of Jesus Christ, and that it is their duty and the duty of all Christians to come out from among us and not to touch the unclean thing. It was not so formerly. Once we could interchange ministerial labors, and partake together of the ordinance of the Supper, and recognize in each other the image of Christ. Why, I asked myself, should it be otherwise now? What has made that to be wrong now which was right and commendable formerly? Why should their conscience be more tender now than in the days gone by? I do not charge them with insincerity. I do not bring against them any railing accusation. I only ask how is it that they undertake to say that we are not Christians? How do they know that we are not? How do they know that we preach another gospel? that we are enemies of the cross of Christ, and that it would be wrong to unite with us in an act of worship?

But I will not pursue the train of reflections, into which I was led on the occasion referred to. Suffice it to say that thus I meditated; and I leave it to others to say whether my meditations were natural and just—or whether they are the offspring of a perverted and prejudiced mind. Yours, &c.

## AMERICAN S. S. UNION.

At its thirteenth anniversary, the Rev. Mr Todd introduced the following resolution, and is said to have made the accompanying remarks, as we find them in the S. S. Journal.

*Resolved*, That since God has given to the parents an interest in the child which no other heart can feel, our teachers should be anxious to avail themselves of this principle to do good to parents, and also to bring in the sympathy and co-operation of parents to aid them in their efforts of usefulness.

Mr Todd remarked upon the want of sympathy that too commonly exists between the teacher and parents. The latter often feel that they may neglect their duty in proportion to the faithfulness of the teacher who has the care of their children. The absence of this sympathy is a cause of much of the inefficiency of the Sunday-school system. The teacher should understand the strength of the tie that connects a parent to his offspring, and take advantage of it for the benefit of both. Some instances of the force of this feeling were given with much effect in illustration. Among them was the incident of the Canadian who had allowed his child to be buried in a Protestant churchyard, on account of his distance from any Roman Catholic cemetry, but who, imagined that he heard the wail of his child in misery, disinterred the coffin, and carried it himself a distance of sixty miles, driving his only cow before him to pay the expenses of the new interment.—Whatever may be thought of the superstition and ignorance of this poor man, his conduct is a strong exemplification of the interest a father feels in the happiness of a child. A modern poet, describing the descent of the angel of destruction to fulfill the destiny of ancient Babylon, represents the inhabitants of the heavenly worlds whom he passes on his way, as shrinking in anxious suspense until he had gone by lest the message of woe had been directed to them. So does the heart of the mother feel upon the approach of any danger that may involve her offspring. He had seen in the print shops a picture of an eagle's nest among craggy rocks at a dizzy height, and a mother represented as having climbed the steep, and with one hand keeping at bay the ferocious bird, and with the other rescuing her infant from its ne

This is an emblem of maternal feeling ev where. He had lately followed to the gr the remains of a man thirty-six years of a who from the age of two years had been subj to convulsions. During all that space of t ty-four years his mother had not passed night without rising from her bed one or m times to attend upon this her idiot son. I this whole period she may be said to have li only for him.

A natural feeling of such depth as this m be seized by Sunday-school teachers, and wo enable them at once to double their efficien power, and means of doing good. By t chain by which the hearts of parent and ch dren are bound together, the *family* may drawn to heaven.

## CHRISTIAN LIBERALITY.

The 'Essex County Olive Branch Circl recently, in a very friendly and polite letter the Rev. Dr Brazer, of this city, informed hi that by a vote of the Society, the sum of $ had been appropriated to constitute him a L Member of the 'American Peace Society.' adds not a little to the interest and gratificati of this act, that the members of the Olive Bran Circle, without any exception, we believe, dif in points of religious belief from Dr B.,—th being Trinitarian, and the subject of the friendly donation, it is well known, a Unitari Clergyman. It is a very appropriate offerin on the altar of peace.—*Salem Observer.*

# CHRISTIAN REGISTER.

BOSTON, JUNE 17, 1837.

## RECEPTION OF OUR BOOKS IN ENGLAN

We have been exceedingly gratified to lea from a friend who has lately returned from E rope that the *Sketch of the Reformation* writt by our esteemed brother Rev. T. B. Fox Newburyport, and published in the 4th V of Rev. H. Ware's *Sunday Library*, was r ceived in England with expressions of ve high approbation. The first copy that arrive in that country was sold for *twenty-five dollars* and an edition has been published by an O thodox book Society.

We also learn that *the Childhood of Jesu* written by Rev. Mr Newell of Cambridge ha met with great favor on the other side of th Atlantic, and has been republished.

We confess that it has been matter of su prise to us that Mr Fox's book has been so li tle noticed among the countrymen and kinsfol of the author. But it is encouraging to mee with another confirmation of the truth of th fact of which history furnishes several striking evidences—that a truly valuable book, althoug disregarded at the time and in the place of it birth, is eventually brought into notice, an meets its desert, and accomplishes its work, some day or another, and in some land or an other—and is seldom, if ever, lost to mankind

The following extract from the Salem Ga ette will be read with pleasure in connectio with the above.

*Recognition of American Literature Abroad.*—We have been gratified to learn that one of o townsmen has recently received a very kind an flattering letter from the justly celebrated authores *Maria Edgeworth*, of Edgeworthtown, Ireland, ac knowledging the 'great pleasure and information she has received from an Article by him, 'on th Means of ascertaining the Genuineness and Integr ty of Ancient Writings,' (originally delivered b Rev. Dr Brazer, as a lecture before the Salem Lyce um, and published in the North American Revie January, 1836,) and also enclosing a specimen of th *Shulah Tree*, a substance used by the Ceylonese i writing.

An unsolicited tribute like this, from such a source cannot but be considered a rare and high distinction and seems to show, among various other proofs, th the question, 'Who in England, reads an Americ book?' is not likely to be again asked—at least b the better class of minds there.

AN ARGUMENT FOR EARLY TEMPERANCE addressed to the Youth of the United States By Edward Hitchcock, Professor of Chemistry and Natural History in Amherst College. Al tered and enlarged from his Prize Essay o Temperance. Boston: Published by Whipp and Damrell.

This book is a very valuable addition to th Temperance literature of our country, which indebted to no individual more than to Profes sor Hitchcock. It will be extensively circula ted—and by its sound reasoning, its clear state ments of startling facts, and its powerful ap peals to the young mind, will without doubt ac complish great good.

Notwithstanding all that has been heretofore said and done in the cause of Temperance, th field is yet wide, and waiting, for the efforts o all good and wise men. The seductions to In temperance that lie in the way of the young o our day, though not perhaps so glaring and open are hardly less numerous or less to be dreaded than in former years.

To this class, especially should the attention of the friends of purity and virtue be directed and we rejoice in every new attempt, like that of Professor H. to imprint lessons of holiness, and hatred and dread of vice upon the tender and susceptible heart.

## THE SUNDAY RIOT.

The daily papers have given full and various accounts of the disgraceful and melancholy riot which filled our city with disorder and alarm on Sunday last. It is neither our province nor our purpose to say any thing concerning its origin or its operations—but we cannot forbear to draw a few morals from the unholy scene, such indeed, as must at once suggest themselves to every reflecting and serious mind.

The *suddenness* of the riot—breaking out as it did on the *day of rest*, while the members of our various religious congregations were quietly assembled in their churches, devoutly engaged in acts of meditation and worship, never dreaming of tumult or danger—and the terrific fury and vengeance with which it raged, force upon us the distressing conviction that the elements of tumult, civil discord, and war lie

thickly about us in society—waiting but for the nod of opportunity, at any moment to gather and burst upon us in a tempest of devastation.

The heart turns sick as it realizes how widespread and deeply rooted, and ever raging are *the lusts* and passions which oppose the kingdom of Christ.

This sad event teaches us moreover most emphatically—a lesson which we wish that our countrymen did not so much need to learn—how absolutely indispensible is an armed and disciplined *militia*—ready at an instant's warning—to the security and defence of liberty and law, of our altars and our lives.

And it makes us feel, as we have never felt before—the tremendous urgency of the call to devoted and sleepless exertion in the cause of peace, temperance, and truth, that presses upon every good citizen and especially upon every disciple of Jesus.

We do not doubt that much good will result from this great and deplorable evil—that He who *stilleth the noise of the waves and the tumult of the people*, will in this instance *cause the wrath of man to praise him.*

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QUESTIONS ON SELECT PORTIONS OF THE OLD TESTAMENT. Part First—Genesis. Boston. B. H. Greene.

This manual for Sunday Schools was prepared by the practised mind of Rev. Mr Allen of Northborough,—and we are surprised that it does not bear his name on its title page, particularly as the book could not have a better recommendation, than to come before the public under the signature of such a popular and useful writer.—It must have been a mistake on the part of the publisher.

We are glad that Mr Allen has undertaken this series of questions on the Old Testament. He will do the work well; and our schools have new cause of gratitude to him.

No one is a greater benefactor to the Sunday school than he who furnishes it with good books, and especially elementary books of religious instruction. We are surprised that more of the able minds amongst us are not prompted to turn their attention and labor into this channel. Their books would at once be furnished with a ready and extensive circulation, and be more likely to remunerate them well—and certainly no one could desire a nobler field of usefulness or honor, than to scatter seeds of truth—the bread of life—among the lambs of Jesus. What surer avenue to immortal satisfaction and true renown could be pointed out to a good writer than this.

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The following extract from the will of the late Wm. Reed of Marblehead which we copy from the Salem Gazette will be interesting to some of our readers.

*To the Editor of the Salem Gazatte.*

SIR.—As in an account of the various bequests, recently devised by the late Hon. WM. REED, of this town, one legacy of '$7000 for [illegible]' the use and benefit of the 2d Congregational Society in Marblehead,' is named, we respectfully request that you would, as a favor, gratify the feelings of the said Congregation, by the publication of the following attested extract from the will.

It is hoped that those papers which have published the synopsis referred to, will also oblige the UNITARIAN CONGREGATION in question, by affording the like kindness;—for which they will receive the thanks of

*Members of 2d Cong. Society, Marblehead.*
Marblehead, June 7, 1837.

'*Item twenty-fourth.* I give and bequeath to the trustees of Philips Academy, in Andover, the sum of seven thousand dollars, in trust, to constitute an accumulating fund, until by its increase at an interest of four per cent. per annum, it shall amount to ten thousand dollars; when its whole income shall be given and secured for the use and benefit of the second congregational church and society in the town of Marblehead aforesaid, on the following conditions viz: that the proprietors of the meeting house in which said church and society statedly worship, shall give satisfactory security, on receiving the income of this fund, that it shall always be faithfully appropriated for the support of the minister of said church and society, who shall be of sound, orthodox, evangelical and trinitarian sentiments, in accordance generally with the Westminster Assembly's Shorter Catechism; and, to enable this society and church to receive the income of this fund, they shall furnish a correct copy of the original associate covenant of said church, with a certified copy of the vote of said church, or at least of a majority of the male members in communion, of their determination to confirm and establish it as firmly as they are able, and that they will sacredly apply the income of said fund only to the support of a minister over said church and society of sound orthodox sentiments, as before stated, and the minister, who shall be settled over said church and society, on the conditions before required and stated herein, shall, before entering on the duties of said office, sign a written declaration and statement of his sentiments in full, in accordance thereto, which shall he renewed at least once in five years, to entitle him to the income of this fund. Provided however, that, if said church and society should decline this bequest on the conditions required, the said trustees shall continue to accumulate this fund for the term of twenty years, at the same rate of interest; and, if, at the expiration of this period, the said church and society shall still reject this offer, intended solely for their spiritual benefit, for whom I feel a deep fraternal affection, it may then be given and applied for establishing another and free church in said town of Marblehead, on the same principles and conditions as provided for the foregoing, if in the opinion of said trustees, the cause of sound religious sentiments and of truth and piety in their judgment, require this additional influence.—Otherwise the whole of said fund shall accrue to the American Board of Commissioners for Foreign Missions.'

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FOR THE REGISTER AND OBSERVER.

MIRIAM.

The present is a season when our Ministers and Superintendants usually obtain their annual supply of books to replenish the libraries of their Sunday Schools. Among the many which solicit their notice, we know of none more worthy their attention, or more deserving a place among their selections, than the Sacred Poem whose title stands at the head of this article. We mean of course for the use of the teachers and the elder pupils. Although the work is of a high literary character, and was not written with any special reference to such a purpose, we think that every Sunday School Teacher would be benefitted by its perusal. The high moral and religious principle that pervades it, clothed in the most beautiful poetry, must recommend it to the mind and heart of every Christian Teacher, and must impart aid and encouragement to him in the discharge of his duty. The scene is laid at Rome at the most interesting period when 'Christianity was struggling almost for life, under the persecution of triumphant Heathenism,' and the object of the author is to illustrate the state of things which then existed. It is a noble, a Christian theme, and is worthily and religiously handled. The unprecedented favor with which this American poem has been received,—the first edition being nearly exhausted,—is as honerable to the country as it must be gratifyimg to the accomplished lady who is understood to be its author. We hope, at some future day, to receive from her pen illustrations of other portions of Christian history. In the mean time we commend this beautiful little volume to a place in every Christian library. MILMAN.

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DISMEMBERMENT OF THE PRESBYTERIAN CHURCH.

We understand from papers of the Presbyterian order that the great meeting of the *General Assembly* at Philadelphia has been characterised by a disorderly and acrimonious spirit that would be a disgrace to any body of men, and still more so to a convention of Christian Ministers. The result, so far as the voice of the General Assembly goes, has been that several hundred ministers and many Presbyteries have been excluded from the Presbyterian Church. We have not space for a full account of the doings at Philadelphia in this paper—but hope to be able to prepare for the next Register a satisfactory sketch of the highly interesting history of the Assembly's proceedings—so rife with momentous consequences upon the cause of religion in this country.

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The Family Magazine, or, Monthly Abstract of General Knowledge, Conducted by an Association os Gentlemen, and published in Boston by Weeks, Jordan & Co. has been laid on our Table. We understand that it contains 480 pages per year, and more than 200 engravings, while the price is only $1,50.

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KNICKERBOCKER FOR JUNE.

An interesting number of this popular periodical has been sent us by Weeks, Jordan & Co. at whose bookstore it may be found, together with nearly all of the best Reviews and Magazines.

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## INTELLIGENCE.

*Removal of the Indians.*—The Logansport (Indiana) Telegraph of May 20th, states that the Government agents are making preparations to remove the Pottawattamie Indians from Indiana to the country allotted them beyond the Mississipi. The Choctaws, who have removed West, are said to have made permanent advances in civilization; they have plenty of live stock, wagons, ploughs, spinning wheels, looms, houses, cultivated fields, flouring and saw mills, &c. The Cherokees are yet more advanced. They have a legislative body, a code of written laws, legal counsel, trial by jury, religious missionaries, schools for their youth, &c.; also, they work two of their salt springs, and two of their lead mines—raise corn and grow wheat—have good log dwellings, with stone chimnies and plank floors.

*National Bank.*—In relation to the establishment of a National Bank, the New Haven Register, a thorough going administration paper, holds the following sensible language:—

'Things are discouraging enough for the present; the currency of the country is in confusion; we have no *general* currency for the whole country, and that is a great evil in all the business operations at this time, it operates hard upon the working classes of the community. If a man has money due to him in New Orleans, Mobile, or any remote part of the Union, or even as far as Utica, he must sacrifice a large part of all his year's business to avail himself of it. We cannot go and bring specie without a ruinous expense, and the bills of their banks are truly rags here—subject to 8, 10 or 15 per cent discount. If he wishes to travel from one part of the country to another, he cannot fill his pockets with specie; it would neither be safe nor convenient; and if he takes the bills of our own local banks, by the time he puts up for the night, he has got to submit to a shave on the money in his pocket, and he has to repeat that operation daily, (as he travels) to the end of his journey, and returning he has got to go over the same process again. There is no mistake about it—we must have some general currency for the whole country; and it must be a paper currency founded on specie basis, we must have currency which will be just as good at New Orleans, St Louis, or Buffalo, as it is at New Haven and Hartford, and pass just as freely from hand to hand without discount. State institutions can never furnish such currency—*the experiment has been sufficiently tried and is now an acknowledged failure.* There is no hope from that source. Nothing short of a National Institution with powerful restrictions, can accomplish it: that can: it has done it and it can again.'

*Right of Discussion.*—In a late trial at New York for an assault, growing out of a discussion last fall in a steamboat on the Hudson, on the subject of abolition, it was contended by the council on one side that the abolitionists had no right to discuss that subject in a steamboat. In reference to this sentiment his honor Judge Irvine charged the jury thus.

He said, that as to the *right* of discussing all, or any subjects, in any place whatever there could not be a doubt, as that right was guaranteed to every citizen by the Constitution. But the question was not a matter of *right* it was a matter of *expedience*; and in his opinion the public discussion of any subject of an exciting nature in a steamboat or any other public conveyance, whether on religion, politics, or abolition, could not be commended, as it was calculated to produce disorder.

SLAVE TRADE.—Eight African negroes have been taken into custody at Apalachicola, by the U. S. deputy marshal, alleged to have been imported from Cuba, on board the schooner Emperor, Capt Cox. Indictments for piracy, under the acts for the suppression of the slave trade, have been found against Capt Cox and other parties implicated. The negroes were bought in Cuba by a Frenchman named Malherbe; formerly a resident at Talahassee, who was drowned soon after the arrival of the schooner.

*Extraordinary Liberality.*—The receipts of the Wesleyan Missionary Society for the year 1836, amount to £75,526 11s 1d sterling, equal to $335,337 88; this sum includes £5000 given by the British government, toward the erection of negro schools in the West Indies. The following are the several items; Contributions, £64,247 17s 10d, Legacies £3,735 9s 6d, Special donations £2,543 3s 9d, for negro chools £5,000.—*Transcript.*

*Prison Discipline.*—At the late meeting of the Prison Discipline Society, an interesting Report was read by the Secretary and the meeting addressed by several gentlemen. Among them were Gov. Everett, and the Hon. Mr Adan, of this city, Chairman of the board of Inspectors of the Prison at Charlestown. We quote briefly from their remarks.

Mr Adan offered the following resolution.

*Resolved*, That the Report which has now been read be accepted and referred to the Managers to be printed.

In offering this resolution Mr Adan said—I submit this resolution with much pleasure. No one can have heard, and no one will read the annual report without deriving from it instruction and satisfaction. Like all which have preceded it, it bears many marks of indefatigable industry in obtaining and of success in applying the information necessary to promote the improvement of public prisons. That is the great object of this Society, and most diligently and faithfully has it been pursued. It is only twelve years since the Society was organized. Then, how much was to be done! And now, how much has been achieved!—within that brief space of time, most of the large penitentiaries in this country have risen from a very low state to be the admiration of philanthropists.—The annual reports of the Society are known and in use throughout christendom. They have become text books, furnishing a mass of information that cannot be had elsewhere,—and our prisons have been so much improved that nations, to which our fathers and ourselves have always gone for instruction, send their representatives and agents to profit by our knowledge and experience on this subject. But all these facts should be only stimulants to exertion, not inducements to repose. Much has been done—but all is not done. We are laboress in a field where no one's task can end but with his life. It must endure so long as there is poverty or crime in the land—so long as there are bad prisons to be reformed, or good ones to be watched. Much must be done to discover and spread the truth so that all may receive it, and much must be done to maintain things in a right position after we have placed them there. There is no penitentiary so well conducted as not to need continual watching.

Governor Everett also submitted a resolution, as follows:

*Resolved*, That the improvements in Prison Discipline are justly to be considered among the most interesting achievments of Christian philanthropy in modern times; that this Society is entitled to the thanks of every friend of humanity for its successful efforts in the cause; and that unabated exertions ought to be made still further to mitigate the severity of the penal law, as far as is consistent with the ends of public justice.

We cannot quote sufficiently from this speech, as we have not done from Mr Adan's, to give an idea of its character and merits. We only quote a brief passage or two of interest.

The resolution I have had the honor to send to the chair, speaks of the improvements in Prison Discipline, as among the most interesting achievments of Christian benovolence in modern times. To justify this remark, we need but to reflect a moment on what prisons were, before these reforms were introduced. I think it may be said, without exaggeration, that within the walls of many of them, the capacity of the human victim to endure suffering was put to the severest test.—What prisons in many places *must* have been, cannot better be inferred, than from the just remark which fell from the Honorable Chairman of the board of inspectors, in reference to the State's Prison at Charlestown; that only nine years ago, that prison, situated as it is in the very heart of Massachusetts, within the circle of the metropolis of New-England, the land of the pilgrims, within the daily sight of so many intelligent, humane, and conscientious persons, was nevertheless a spot, where the enemy of mankind seemed to have erected his throne and to rule with unresisted sway.—If this was the condition of our prison, only nine years ago, what must prisons have been before the modern reforms had any where been proposed; in foreign countries less favored than our own in the general intelligence of the people; and under despotic governments, accustomed to regard the prison mainly as an instrument of the police or of political power. The best thing, perhaps, that could be said of the old prisons was, that they were not much relied on as places of punishment for the more ordinary crimes. Except for political offences, they were principally employed as places of detention before trial; and in this capacity, owing to the tardy pace of justice, they served, to a deplorable extent, as schools of corruption and vice.

Governor Everett proceeded to give briefly the history of the reform of Prisons, and to speak of the agency of the Prison Discipline Society, in their work of philanthropy. After alluding to the general acknowledgement among ourselves of the advance made here on the subject of Prison Discipline, he said,—

Nor is the merit of our country less acknowledged abroad, in reference to this great cause. The most enlightened European governments have sent commissions to examine the prisons in the United States. —France deserves particular mention for the humane zeal she has exhibited. Not content with the mission of Messrs. Beaumont and Tocqueville, whose instructive report is well known to the public the French government has, within a few months, sent another commission of three intelligent gentlemen, charged with an inquiry into every matter of practical detail, directed to make plans, measurements, and drawings, and collect all the information necessary to construct and put in operation a penitentiary on the American system.—The Prussian government has also sent a commissioner, Dr Julius, deeply versed in the subject of prison discipline, to examine the institutions of this country.—Inquiries of this kind, candidly pursued and communicated, are of the most beneficial tendency. They diffuse abroad the knowledge of all that has been successfully attempted here for the improvement of prisons: while the comments of intelligent and candid foreigners afford us the best opportunity of becoming acquainted with those defects of our establishments and systems, to which national partiality might blind us.

*Census of Portland.*—By a census just completed of this city, it appears that the whole number of its inhabitants, exclusive of foreigners, is 15,637, thus divided according to age—under 4 years, 1693—over 4 and under 21, 5537—over 21, 8407.

The whole population including foreigners is estimated at 16,000. Increase since 1830 about 25 per cent.—*Portland Advertiser.*

There are now on Lake Erie 42 steamboats, in active employment. Besides these, there are six yet unfinished, which will probably be running before fall. In 1825, the Superior was the only steamboat on the Lake.—*Transcript.*

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*From Europe.*—English dates to May 4th were received here by way of Halifax, on the 8th, inst. and on the 9th, dates to the 6th, were received by the way of New York. The commercial difficulties were subsiding, though much embarassment was yet felt.

Lord Littleton died May 1st, aged 56.

The King held a Levee on the 3d, which was attended by the foreign ministers, officers of government, &c.

Mr Stevenson, the American Minister, transacted business at the Foreign office on the 3d.

The manufactories in Switzerland, Germany, &c., as well as in England and France, were represented to be in a state of perfect stagnation.

The new French Ministry had abandoned the scheme of attempting to extend their dominions over the Algerine territory, and will in future be contented with the occupation of Algiers, Oran, and Bona, and with whatever commerce they can establish through these ports.

Meunier had been found guilty of high treason, in attempting the life of the king, and sentenced to death—but the sentence was afterwards commuted into banishment for life.

The latest accounts from the seat of war, in Spain, gives reason to expect that the contending armies will shortly come in collision. Both parties, however, seem anxious to avoid a rencontre.

*Savings' Bank in England.*—The following is a statement of the number of depositors in Savings' Banks in England, and the amount of investments:

| Depositors not exceeding | | Am't of Investments |
|---|---|---|
| £20 each | 309,217 | £2,155,769 |
| 50 each | 170,457 | 5,224,219 |
| 100 each | 69,958 | 4,785,610 |
| 150 each | 22,732 | 2,728,024 |
| 200 each | 12.056 | 2,047,474 |
| Above 200 each | 3,063 | 762,482 |
| Depositors | 587,488 | £17,705,288 |
| Charitable Institutions | 5,077 | 329,849 |
| Friendly Societies | 5,394 | 726,142 |
| Accounts | 597,959 | £18,761,219 |

Arrangement has been effected between the English and French post offices, by which the newspapers of each country may circulate in the other at a greatly reduced postage—the postage to be charged in France four centimes, and in England a half penny, making together almost two cents. The former postage was 7d sterling, almost equal to 18 cents.

The London Courier says: 'A large and distinguished party was given on Saturday by Miss Harriet Martineau, at which so much difficulty was experienced from the crowd of carriages, that more than one was broken before the aid of the police could be obtained.

Notice of motion for the abolition of the punishment of death, in all cases except of murder, was given in the House of Commons on the 18th.

Since the above was in type accounts have been received, by arrivals at New York, from Liverpool to the 18th and from London to the 17th ult.

The condition of the money market in England was decidedly improved, since previous dates.

Sir Francis Burdett had been elected for Westminster by the tories.

Lord John Russell took occasion to explain the course intended to be pursued by government, on the night of the 8th of May. He declared, distinctly, that so long as ministers were sustained by the House of Commons, they would not yield office, whatever might be the fate of their measures in the House of Lords. The same evening, the important bill for settling the Irish tithe question was brought in, read a first time, and ordered to its second reading on the 9th of June. It appears to be the determination of ministers to throw upon the Lords the responsibility of keeping the various Irish questions unsettled.

The Duchess Dowager of Saxe Meinengen, mother of the Queen of England, died April 30.

The daughter of Lord Lyndhurst died at Paris, May 9, in her 16th year.

*French Amnesty.*—Louis Philippe has taken a step which will probably prove more effectual in protecting him from the plots of assassins than the activity of the police, the fidelity of the army, or even the good wishes of the great body of the people;—he has granted an amnesty to all political offenders.

This is an act of great magnanimity, and probably of true wisdom. It will shame his enemies into quietness, and comes most opportunely to put the nation in a good humor at the marriage of his son, the Duke of Orleans.

The penalty pronounced by the Court of Peers against Victor Boireau and Francois Meunier is commuted into that of banishment for ten years.

The grand military review at Paris took place on Sunday the 7th. The King was present, agreeably to announcement. No accident happened. Every precaution had been taken.

Operations were resumed by the Christinos in Spain, on the 3d of May. They advanced from St. Sebastian, and took possession of Loyola, and the heights and positions around it, with but little opposition from the Carlists.

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GEOLOGY. At the meeting of the Geological Society of London, on the 5th April, a paper was read by Mr Roy, 'on the supposed *ancient state of the North American Continent*; especially on the extent of an inland sea, by which a great portion of its surface is conjectured to have been covered, and on the evidence of progressive drainage of the waters.' The author has been employed in making surveys in the vicinity of the lakes, as well as of the region beyond, and has discovered ridges encircling the lakes, having an appearance similar to the present shores, where water has at some remote period flowed. This great body of water, he supposes, was bounded on the west by the Rocky Mountains, from the table land of Mexico to the parallel of 47 deg. of latitude; on the north, by the barrier separating the head waters of the lakes from those of the northern rivers, and extending below Quebec, and on the east by the Alleghany Mountains, extending to the Gulf of Mexico. The area of this vast inland sea was 960,000 square miles.

*The Richest Man on Earth.*—The Paris correspondent of the Albany Daily Advertiser says—'Louis Phillippe is without exception the richest man in the world. He receives annually, in ready money, a sum of twelve millions of francs. He derives a revenue of perhaps twenty millions more from the lands, forest, and other property of the crown. He is in the enjoyment of the private fortune of the Orleans family, which should have been united to the national domain, as was the custom with former monarchs, on their accession to the throne, but which he was allowed to retain by an act consented to by Lafayette, Lafitte, and the victorious insurrectionists, who little knew what they were about, on the eve of his taking the oath to observe the charter as King of the French. —The amount of his private fortune cannot be less than ten millions of francs per annum. He posseses, besides, an immense sum in ready money, estimated by some to be between one hundred and fifty and two hundred millions of francs. He pockets the million granted the Duke of Orleans as presumptive heir to the throne, and the private fortune he is supposed to have given the Queen of the Belgians and he has none of the obligations with which the civil list of Charles X was burdened. The latter paid nearly six millions in pensions, which Louis Phillippe has thought proper to suppress altogethsr: he had besides a large military household, a chapel, hunting establishment, &c., which cost him at least as much more, none of which have been retained by the present king, whose revenues are totally disencumbered, and consequently fully adequate to the maintainance of his family, without any provision from the state.'

*Egyptian Needle-work.*—An Egyptian mummy was lately brought to England, and on unrolling the masses of linen, the outer layers were found to be remarkably fine cloth, and the inner layers were of a coarser quality. In some places there were not less than thirty thicknesses of cloth of eight degrees of fineness: some were as fresh as new cloth, while others were old, much worn and sewed in several places. The various kinds of sewings exhibited specimens of the most beautiful needle work, and though 3000 years old, would compare with the best of the present day.

*Substitute for Gas in Lighting streets.*—Professor Meinecke, of Halle proposes that houses and streets should be lighted by a spark of electric fire, and thinks that this new mode of lighting will some day take the place of that by gas, as most perfect and economical. His project is to make luminous tubes, having at regular distances small metallic flakes along the places it is wished to light, and pass, with an electrical machine, a current of electricity over it. In this way the professor has obtained, by means of a machine of two feet in diameter, a constant light resembling that of the moon, in his apartment. By enclosing these sparks in a tube filled with rarefied hydrogen gas, which doubles its brilliancy, it will be easy, he says, to execute the project upon a large scale.—*Echo du Monde Savant.*

*Sovereigns of Europe.*—The following list shows the ages of the Sovereigns of Europe, at the present time—Charles John, King of Sweden, 72 years; William 4th, King of Great Britain, 72; Pope Gregory 14th, 71; Frederick 4th, King of Denmark, 68; Frederick William, King of Prussia, 66; William, King of Holland, 64; Louis Phillippe, King of the French, 63; William, King of Wirtemberg, 55; Mahmoud 2d, Emperor of Turkey, 51; Louis, King of Bavaria, 50; Leopold, King of the Belgians, 45; Ferdinand 1st, Emperor of Austria, 43; Nicholas, Emperor of Russia, 40; Charles Albert, King of Sardinia, 38; Ferdinand 2d, King of Naples and Sicily, 26; Maria, Queen of Portugal, 17; Maria Isabella Louisa, Queen of Spain, 6 years; Maria Christiana, Queen Regent of Spain, 30 years.

*Literature in Russia.*—In Russia, during 1834, there were published 844 works, 728 of which were originals, and 116 translations. These last form about one-eight of the whole, where, in 1833, the translations amounted to a sixth, and in 1831 to a fifth. The number of scientific works was 430, of which 359 were originals. Works purely literary were 271, and of these 226 were original. Of the whole amount 544 were in the Russian language, 91 in the German, 54 Hebrew, 46 Latin, 37 Polish, 36 French, 26 Lithuanian, Esthonian, Finlandish, and Swedish, 3 Italian, 3 Greek, 3 Samogitian, 1 Dutch, 1 English, 1 Arabic, and 1 Persian. At no period was the press of Russia more actively employed than it is at this moment.

There were published in Paris during the year that has just expired, 6,632 works in different languages, and 1,154 engravings and lithographic drawings.

*The Heir to the Russian Throne.*—The Cesarovitch Alexander Nicolaevitch, the Emperor's eldest son, will attain his twentieth year the present month. His constitution is robust, his figure elegant, and his presence noble and expressive. He goes through most of the manly exercises with great grace. His education has been carefully attended to, and the time is approaching when he is to set out upon his travels to foreign countries. From these France is by name to be excluded, but he will go to England, as it in that country, the great hot bed of the great ancient and inextinguishable revolutionary contagion was not to be found. The Cesarovitch will, however, go to England, as generals try to obtain a glance at an enemy's camp—to study their tactics, and prepare themselves to defeat them.

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We insert by particular request the following notice from the Belfast Republican Journal.

An impostor calling himself CALEB EATON pretending to be a medical practitioner and religious teacher, recently made a stand at Monroe village, and after succeeding in experimenting and outrageously imposing on sundry invalids and running up other bills for board, medicines, &c., found it convenient, suddenly to decamp—he produced a letter of recommendation, purporting to be from Rev. Baron Stow, a Baptist Clergyman of high standing in Boston—Mr Stow disclaims having given any such letter, and writes that one Caleb Eaton has recently been pardoned out of the Massachusetts State Prison, at Charlestown—his description of the man corresponds with the appearance of said Eaton—he is about 5 ft. 5 or 6 inches high, light complexion, light coarse hair, a down look, he wears a blue camblet cloak, with small capes, and a velvet collar, pants and other articles of dress much worn—carries a bundle of Mss. Sermons, which he reads with great rapidity, aims literally to be 'all things to all men.'

In different towns in Waldo Co. has called himself a Calvinistic Baptist—an Episcopal Clergyman—a Restorationist—a Universalist—a Unitarian and Methodist in sentiment.—The different religious persuasions particularly, and the public generally are cautioned to be on their guard, as his conduct in said village proved him to be an infamous liar and scoundrel.—When last seen he was travelling towards the Kennebec.—*Com.*

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The Committee, by whom a Circular was addressed to the Superintendents of Sunday Schools relative to Candidates for the ministry, respectfully and earnestly solicit an answer from those gentlemen as soon as practicable.

*Cambridge, June 15th, 1837.*

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## MARRIAGES.

In this city, Rev. Theodore W. Snow, to Miss Susan Frances, daughter of Mr Henry Andrews.

E. F. Oelrichs, Esq. of Bremen, to Miss Sally Anne, daughter of Israel Thorndike Esq.

Mr Isaac H. Wright to Miss Clemintina, daughter of the Rev. Mr Ballou.

On Sunday evening, by Rev. Mr Stow, Mr Henry Gray to Miss Martha Adams.

In Charlestown, Mr Isaac E. Brown to Miss Sarah F. Johnson, of Medford.

In Salem, Mr James Hukey to Miss Elizabeth Archer, of Boston.

In New York, 8th inst. Thomas G. Fletcher, Esq. to Miss Lucia Adeline Jenks, of Boston.

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## DEATHS.

In this city, Mrs Susan Johnson, 25, wife of Mr Carver Johnson.

Mrs Rachel, widow of the late Joseph Snelling, 95.

On Wednesday, Robert, youngest child of Rev. Edward B. Hall, of Providence, aged 11 months.

In Cambridge, Mr Israel Porter, 94.

In New London, Mrs Alma, wife of Rev. Daniel Huntington, and daughter of Mr Benj. French of this city.

In Bangor, 5th inst. Mr James Burton, Jr. 45, for many years publisher of the Bangor Register.

In Greenfield, Mrs Sarah H. Barret, wife of Dr A. Barret, and daughter of Col. Esaph Smead, 36.

In Northfield, on the 29th ult. Ann H. wife of Mr George Holton, and daughter of Col. E. Hubbard, of Vernon.

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SALE AT AUCTION OF VALUABLE BOOKS.
*Principally in Foreign Languages.*

ON Saturday June 24, at 9 and 3 o'clock, at the Store No. 3 Tudor's Building opposite the east side of the New Court House, will be sold by WHITWETL, BOND & Co., a collection of valuable books in English, Latin, Greek, French, Spanish, Italian, Portuguese, German and other Languages. The Books may be seen during the three days preceding the day of the sale, and catalogues may be had at the office of Whitwell, Bond, & Co. and at the place of sale. J 17

*THE MINISTRY OF JESUS CHRIST.*

COMPILED and arranged from the four Gospels, for Families and Sunday Schools. With Poetical Illustrations and Notes.

'The Bible? That's the book. The book indeed.
The book of books;
On which who looks,
As he should do aright, shall never need
Wish for a better light
To guide him * * * * *.'

By T. B. FOX. In two vols.

This work is designed to render the study of the Scriptures interesting to the young, by presenting the account of the Mission of the Savior, in Scripture language, as a connected history, in the chronological order, with brief notes, and a selection from the best Poets on the most beautiful texts. It is already introduced into several schools of various denominations, where it is thought to have supplied a want which has long been felt, of making Scripture as interesting as any other history. Published at the Literary Rooms, 121 Washington street.—WEEKS, JORDAN & Co. J 17

POLYGLOT BIBLE, royal 8vo edition, in various bindings—English Reference Bibles, large and small;

Bagster's Comprehensive Bible, 4to, beautifully bound;

Brown,s edition of the Bible, 4to. splendidly bound;

With a large assortment of the Oxford editions, of all sizes—For sale at TICKNOR'S 135 Washington street. j17

THE SABBATH SCHOOL TEACHER—Designed to aid in elevating and perfecting the Sabbath School System, By Rev John Todd, author of 'Lectures to Children,' 'Student's Manual,' &c. This day received at TICKNOR'S, 135, Washington street. j17

JAMESON'S CHARACTERISTICS. Characteristics of Women, Moral, Poetical, and Historical, by Anna Jameson, illustrated by a series of her own vignette etchings, &c. For sale by JAMES MUNROE & CO. 134 Washington street.

ANDRAL'S PATHOLOGICAL ANATOMY—For sale at TICKNOR'S, 135, Washington street: where may be found the largest assortment of Medical Works in this city.

Subscriptions received for all Medical Periodicals, English and American. j10

TODD'S Sabbath School Teacher. Designed to aid in elevating and perfecting the Sabbath School system, by Rev. John Todd; just received by JAMES MUNROE & CO. j 10

VIEWS of Duty adapted to the Times. A sermon preached at Portmouth, N. H., May 14th, 1837; by Andrew P. Peabody, Pastor of the South Church and Parish; just received by JAMES MUNROE & CO., 134 Washington street. j 10

EXERCISES FOR PRIVATE DEVOTION by the author of Pious Thoughts and Reflections in Retirement. For sale by S. G. SIMPKINS, Court street. m 27

*UNITARIAN MISCELLANY.*

A FEW complete sets, (believed to be the only ones now remaining) of the Unitarian Miscellany in six volumes, conducted by Rev. Messrs. Sparks & Greenwood,—have been just received, and are now for sale at the office of the Christian Register, at two dollars a set. Those who wish to obtain the work, at this very cheap rate, will do well to call soon. m 20

NEW AND CHEAP HYMN BOOK.

THE CHAPEL HYMN BOOK—second edition. This Hymn Book was first published for the use of the Pitts street and Warren street Chapel.

The present edition contains upwards of four-hundred and thirty hymns with an index of subjects, printed on good paper and well bound—for the very low price of $3 50 per doz.

It will be found a valuable collection for small churches, vestry meetings, Sunday Schools. Published and for sale by S. G. SIMPKINS, Court st.

BIBLES of quarto, octavo, 12mo. and 18mo. size; Polyglot Bibles and Testaments; Pocket Bibles with cuts.

*Also*—Dabney's annotations on the New Testament, Barnes' Notes on the Gospels, Acts and Romans.—Bradford's Notes on the Gospels—The Ministry of Jesus Christ, compiled from the Gospels by Rev. T. B. Fox.—Parley's Geography of the Bible.
m 27 For sale by S. G. SIMPKINS, Court st.

*GREENWOOD'S HYMNS.*

GREENWOOD'S Collection, in every style of binding, constantly on hand, at publishers prices, at the Literary Rooms, 121 Washington street.
april 8 WEEKS, JORDAN & CO.

NOS. OF CHRISTIAN REGISTER WANTING.

THE Publisher is still in want of several copies of Nos. 2, 4, 5 and 6 of the Christian Register of this Volume. Those who can conveniently spare them, will do a favor which will be gratefully acknowledged.

*PASTURAGE.*

GOOD Pasturage for two horses, a few miles from the City: Inquire at this office. June 17

*DENTISTRY.*

GEORGE H. GAY, Dentist, No. 252 Washington st. June 17

*WILLIS' POEMS.*

MELANIE, and other Poems, by N. P. Willis. Received at the Literary Rooms, 121 Washington street, by WEEKS, JORDAN & Co. J 17

BUST OF DR CHANNING—May be seen at the store of JAMES MUNROE & CO., where subscriptions will be received for those who may wish to procure a cast from it.
134 Washington street.

FINDEN'S BIBLE ILLUSTRATIONS.—Landscape Illustrations of the Bible, consisting of Views of the most remarkable places mentioned in the Old and New Testaments—from original sketches taken on the spot—engraved by W. & E. Finden. With descriptions by the Rev. Tho's Hartwell Horne. In 2 vols., *splendidly bound.* For sale at TICKNOR'S, 135, Washington street. j17

SPLENDID ENGLISH EDITIONS OF THE BIBLE, in various sizes and bindings, some beautifully bound, this day received at TICKNOR'S.

Together with a variety of English Books with Plates, and an assortment of English Drawing Books. j17

THE TIMES: Or, the Pressure and its Causes examined—an Address to the People, by a Citizen of Massachusetts.—Just received by JAMES MUNROE & CO. 134, Washington st. June 17

LOCKHART'S SCOTT, Part 2—Just received by JAMES MUNROE & Co. June 17

HOME: by Miss SEDGWICK—A new edition, in beautiful cloth binding, stamped—just published by JAMES MUNROE & Co. June 17

FAMILY BREAD.
Establishment 122 Court Street.

THE subscriber having purchased this establishment of Mr J. Fisher Hewes, would inform its patrons and the public that he will continue the Baking Business at the same place; and while he solicits a continuance of its former patronage, it gives pleasure to assure customers in order that their bread may be obtained in the same unrivalled excellence as heretofore, he has made an engagement with his brother to superintend the manufacture of every article of Bread and Cake.
VIRGIL H. HEWES.

CARD.—Families can be supplied with all kinds of Pies, Cake, &c, by leaving their orders in the morning at HEWES'S BAKERY, No. 122 Court st.
j 10 V. H. H.

*SCHOOL LIBRARY.*

*To Instructors of Primary and High Schools.*

The Author of American Popular Lessons offers to instructors a series of *reading* books designed for the use of Schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instil the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are:—

*Primary.*

1. Introduction to Popular Lessons.
2. American Popular Lessons.
3. Primary Dictionary.

*Progressive.*

4. Sequel to Popular Lessons.
5. Tales from American History.
6. Poetry for Schools.
7. Grecian History.
8. English History.
9. Biography for Schools.
10. Element of Mythology.

The Introduction to Popular Lessons,—is especially intended for the youngest class of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.

American Popular Lessons,—is consecutive with the Introduction, and carries forward the learner to a further knowledge of the elements of morality, the manners of men, and the habits of animals. American Popular Lessons has been extensively used for many years, in town and country.

Primary Dictionary,—contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any book in the series.

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Tales from American History,—form Nos. 9, 10, 11, of Harpers' Boy's and Girl's Library; the several volumes form an entire series, and may be used separately and singly, or in succession. No. 9 embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

Poetry for Schools;—is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.

Grecian History,—is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

English History,—resembles the Grecian in its arrangment and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

Biography for Schools.—This work is intended to furnish a series of virtuous examples from real life, by means of which young persons may be instructed in right action, by the genuine consequences of right and honorable conduct.

Elements of Mythology.—This work has been found highly useful in classical education.

These Books invite the examination of teachers. They have been approved by the best scholars in the country. The proprietor subjoins but one recommendation—a book condemns or approves itself. She takes the method of a Circular to give information to parents and teachers of the existence and design of the School Library. These books, without increasing its labor or expense, greatly extend the common course of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric. The writer has in view other works of the same character, which will carry on the intelligent object of the books above mentioned.

The following notice of Grecian History is taken from the New York Evening Post.

'This work (Grecian History) is drawn up by one of the most able and sucessful writers of school books we have in this country; who, to a mind of enlightened and enlarged views, and to the stores accumulated by diligent and various reading, adds the faculty of happily communicating knowledge, and of accommodating her conceptions to the comprehension of immature intellects. If we were requested to point out the historical work in the English language best adapted for the instruction of the young we should fix upon this.'

This series of school books is sold by Mr Roe Lockwood, Bartlett & Raynor, Hewe & Bates and other booksellers in New York; and by the principal booksellers in Albany, Philadelphia, Boston, Baltimore and Hartford.

CHRISTIAN EXAMINER.

JAMES MUNROE & CO. have for sale a few sets of the Christian Examiner, at less than half the subscription price, also odd numbers to complete sets. For sale at 134 Washington st. m 27

VIEWS OF DUTY, adapted to the Times. A Sermon preached at Portsmouth, N. H., May 14th, 1

## POETRY.

FOR THE REGISTER AND OBSERVER.

### THE THUNDER STORM.

Lo, in the west the clouds arise,
And lightnings leap across the skies;
The distant thunder's muttering sound
Disturbs the evening stillness round.

Now nearer—nearer yet!—the flash!—
The blaze incessant!—and the crash
Of deep-voiced thunder!—rain and hail!
—Well may the conscious sinner quail!

O God, is not thine anger here?
Shall we not stand aghast with fear?
Doth not thy fierce avenging wrath
Blaze in the swift-winged lightning's path?

No!—When the zephyrs softly breathe
Upon the valley's verdant wreath—
Thy goodness shines not then more bright
Than in the raging tempest's might. M.

*Saturday evening, June 3d.*

From the Knickerbocker.

### CONSOLATIONS OF RELIGION.

BY J. G. PERCIVAL.

There is a mourner and her heart is broken:
She is a widow, she is old and poor:
Her only hope is in that sacred token
Of peaceful happiness, when life is o'er:
She asks nor wealth nor pleasure—begs no more
Than heaven's delightful volume and the sight
Of her Redeemer. Skeptics! would you pour
Your blasting vials on her head, and blight
Sharon's sweet rose, that blooms and charms her being's night?

She lives in her affections; for the grave
Has closed upon her husband, children: all
Her hopes are with the arms she trusts will save
Her treasured jewels; though her views are small,
Though she has never mounted high to fall
And writhe in her debasement, yet the spring
Of her meek, tender feelings cannot pall
Her unperverted palate, but will bring
A joy without regret, a bliss that has no sting.

Even as a fountain, whose unsullied wave
Wells in the pathless valley, flowing o'er
With silent waters, kissing, as they lave
The pebbles with light rippling, and the shore
Of matted grass and flowers—so softly pour
The breathings of her bosom, when she prays,
Long bowed before her Maker; then no more
She muses on the grief of former days;
Her full heart melts and flows in heaven's dissolving rays.

And Faith can see a new world, and the eyes
Of saints look pity on her: Death will come—
A few short moments over, and the prize
Of peace eternal waits her, and the tomb
Becomes her fondest pillow: all its gloom
Is scattered: what a meeting there will be
To her and all she loved here; and the bloom
Of new life from those cheeks shall never flee—
Theirs is the health which lasts through all eternity.

### SOWING SEED.

Furnished for the Annals of Education, by Lowell Mason, Professor in the Boston Academy of Music.

Now, my seed, thy grave is made,
In thy silent chamber laid,
Thou may'st slumber lightly;
May the sun his radiance lend,
And the dews of heaven descend
On thy pillow nightly.

Couldst thou speak, thou gentle one,
Couldst thou feel what I have done,
Thou wouldst whisper weeping;
Ah, green earth and bright blue skies
Never more may greet my eyes,
All in darkness sleeping!

Yet sleep on, thou seedling dear,
Sweetly sleep, nor dream of fear,
Soon, from slumber waking,
Once again shalt thou behold
Morning sunlight bright as gold,
O'er the green earth breaking.

I at last must sink like thee,
Hands of love shall bury me,
Heaping cold earth o'er me;
But when God from yonder skies
Bids the slumbering dead arise,
I shall wake to glory.

### ON AN INFANT KILLED BY LIGHTNING.

BY JOHN CLARE.

As fearless as a cherub's rest
Now safe above the cloud,
A babe lay on its mother's breast
When thunders roared aloud.
It started not to hear the crash,
But held its little hand
Up, at the lightning's fearful flash,
To catch the burning brand.

The tender mother stayed her breath
In more than grief awhile,
To think the thing that brought its death
Should cause her babe to smile.
Aye, it did smile a heavenly smile
To see the lightning play;
Well might she shriek when it turned pale,
And yet it smiled in clay.

O woman! the dread storm was given
To be to each a friend;
It took thy infant pure to heaven,
Left thee impure to mend.
Thus Providence will oft appear
From God's own mouth to preach;
Ah! would we were as prone to hear
As Mercy is to teach!

[From the Metropolitan.]

### VESPER HYMN.

Creator of th' eternal soul!
Lord of those countless worlds that roll
Through boundless ether, spreading light!
We bless thee for the gift of night.

When calm, (as airs of evening play
O'er shutting flowers,) we sink away,
O'ercome by death-resembling sleep,
Do thou, O God! 'the city keep.'

God of our fathers! night by night
Adored, in darkness as in light!
Thy praise shall come, a welcome guest,
And sanctify our bed of rest.

Oh! there is never sorrow of heart
That shall lack a timely end,
If but to God we turn and ask
Of Him to be our friend!—*Wordsworth.*

## MISCELLANEOUS.

[Extracts from Incidents of Travels.]

### JERUSALEM—A MISSIONARY—THE HOLY SEPULCHRE.

It was Saturday afternoon when we arrived at Jerusalem. I had a letter of introduction to Mr Thompson, an American missionary, and the first thing I did was to look for him. One of the monks of the convent gave me the direction to the American priest, not knowing his name; and instead of Mr Thompson, I found Mr Whiting, who had been there about a year in his place. Like the governor, Mr Whiting did not want any credentials; but here, being among judges, it was not my dress and appearance that recommended me. I was an American, and at that distance from home the name of countryman was enough. In the city of Jerusalem such a meeting was to him a rare and most welcome incident; while to me, who had so long been debarred all conversation except with Paul and the Arabs, it was a pleasure which few can ever know, to sit down with a compatriot, and once more, in my native tongue hold converse of my native land.

Each of us soon learned to look upon the other as a friend; for we found that an old friend and schoolmate of mine had been also a friend and schoolmate of his own. He would have had me stay at his house; but I returned to the convent, and with my thoughts far away, and full of the home of which we had been talking, I slept for the first night in the city of Jerusalem.

The first and most interesting object within the walls of the holy city, the spot to which every pilgrim first directs his steps, is the holy sepulchre. The traveller who has never read the descriptions of those who have preceded him in a pilgrimage through the Holy Land, finds his expectations strangely disappointed, when, approaching this hallowed tomb, he sees around him the tottering houses of a ruined city, and is conducted to the door of a gigantic church.

This edifice is another, and perhaps the principal, monument of the Empress Helena's piety. What authority she had for fixing here the site of the Redeemer's burial place I will not stop to enquire. Doubtless she had her reasons; and there is more pleasure in believing than in raising doubts that cannot be confirmed. In the front of the church there is a large court, filled with dealers in beads, crucifixes, and relics; among the most conspicuous of whom are the Christians of Bethlehem, with figures of the Savior, the Virgin, and a host of saints, carved from mother of pearl, in all kinds of fantastic shades. It was precisely the time at which I had wished and expected to be in Jerusalem—the season of Easter—and thousands of pilgrims, from every part of the Eastern world, had already arrived for the great ceremonies of the holy week. The court was thronged with them, crowded together so that it was almost impossible to move, and waiting, like myself, till the door of the church should be opened. The holy sepulchre, as in the days when all the chivalry of Europe armed to wrest it from them, is still in the hands of the infidels; and it would have made the sword of an old crusader leap from its scabbard, to behold a haughty Turk, with the air of a lord and master, standing sentinel at the door, and with long mace beating and driving back the crowd of struggling Christians. As soon as the door was opened, a rush was made for entrance; and as I was in the front rank, befor ethe impotus ceased, amid the perfect storm of pushing, yelling, and shouting, I was carried almost headlong into the body of the church. The press continued behind, hurrying me along, and kicking off my shoes; and in a state of desperate excitement both of mind and body, utterly unsuited to the place and time, I found myself standing over the so called tomb of Christ; where, to enhance the incongruity of the scene, at the head of the sepulchre stood a long-bearded monk with a plate in his hand receiving the paras of the pilgrims. My dress marked me as a different person from the miserable, beggarly crowd before me; and expecting a better contribution from me at the tomb of him who had pronounced that all men are equal in the sight of God, with an expression of contempt like the 'canaille' of a Frenchman, and with kicks, cuffs, and blows, he drove those back before me, and gave me a place at the head of the sepulchre. My feelings were painfully disturbed, as well by the manner of my entrance as by the irreverent demeanor of the monk; and disappointed, disgusted, and sick at heart, while hundreds were still struggling for admission, I turned away and left the church. A warmer imagination than mine could perhaps have seen, in a white marble sarcophagus, 'the sepulchre hewn out of a rock,' and in the fierce struggling of these barefooted pilgrims the devotion of sincere and earnest piety, burning to do homage in the holiest of places—but I could not.

It was refreshing to turn from this painful exhibition of a deformed and degraded Christianity, to a simpler and purer scene. The evening before Mr Whiting had told me that religious exercises would be performed at his house the next day; and I hastened from the church to join the grateful service. I found him sitting at a table, with a large family Bible open before him. His wife was present with two little Armenian girls, whom she was educating to assist her in her school; and I was not a little surprised to find that, when I had taken my seat, the congregation was assembled. In fact Mr Whiting had only been waiting for me; and as soon as I came in, he commenced the service to which I had been so long a stranger. It was long since I had heard the words of truth from the lips of a preacher; and as I sat with my eyes fixed upon the garden of Gethsemane and the Mount of Olives, I could not help thinking of it as a strangely interesting fact, that here, in the holy city of Jerusalem, where Christ preached and died, though thousands were calling upon his name, the only persons who were praising him in simplicity and truth were a missionary and his wife, and a passing traveller all from a far distant land. I had, moreover, another subject of reflection. In Greece I had been struck with the fact that the only schools of instruction, were those established by American missionaries, and supported by the liberality of American citizens; that our young republic was thus, in part discharging the debt which the world owes to the ancient mistress of science and the arts, by sending forth her sons to bestow the elements of knowledge upon the descendants of Homer and Pericles, Plato and Aristotle; and here, on the very spot whence the apostles had gone forth to preach the glad tidings of salvation to a ruined world, a missionary from the same distant land was standing as an apostle over the grave of Christianity, a solitary laborer striving to re-establish the pure faith and worship that were founded on this spot eighteen centuries ago.

### THE GARDEN OF GETHSEMANE—MOUNT OF OLIVES.

At the foot of the hill, on the borders of the valley of Jehoshaphat, beneath the Mount of Olives, we came to the Garden of Gethsemane. Like the great battle-grounds where kingdoms have been lost and won, the stubborn earth bears no traces of the scenes that have passed upon its surface; and a stranger might easily pass the Garden of Gethsemane without knowing it as the place where, on the night on which he was betrayed, the Savior watched with his disciples. It was enclosed by a low broken stone fence, and an Arab Fellah was quietly turning up the ground with his spade. According to my measurement, the garden is forty-seven paces long and forty-four wide. It contains eight olive trees, which the monks believe to have been standing in the days of our Savior, and to which a gentleman, in whose knowledge I have confidence, ascribed an age of more than 800 years. One of these, the largest, barked and scarified by the knives of pilgrims, is reverenced as the identical tree under which Christ was betrayed; and its enormous roots, growing high out of the earth, could induce a belief of almost any degree of antiquity. A little outside the fence of the garden is a stone, reverenced as marking the hallowed place where Christ in the agony of his spirit, prayed that the cup might pass from him; a little farther, where he 'sweat great drops of blood;' and a little farther is the spot to which he returned and found the disciples sleeping; and no good pilgrim ever passes from the Garden of Gethsemane to the Mount of Olives without doing reverence in these holy places.

In company with a long procession of pilgrims who had been assembling in the garden, we ascended the Mount of Olives. The mount consists of a range of four mountains, with summits of unequal altitudes. The highest rises from the Garden of Gethsemane, and is the one fixed upon as the place of our Savior's ascension. About half way up is a ruined monastery, built, according to the monks, over the spot where Jesus sat down and wept over the city, and uttered that prediction which has since been so fearfuly verified. The olive still maintains its place on its native mountain, and now grows spontaneously upon its tops and sides, as in the days of David and our Savior. In a few moments we reached the summit, the view from which embraces, perhaps, more interesting objects than any other in the world; the Valley of Jehoshaphat, the Garden of Gethsemane, and the city of Jerusalem, the the Plains of Jericho, the valley of the Jordan, and the Dead Sea.

On the top of the mountain is a miserable Arab village, in the center of which is a small octagonal building, erected, it is said, over the spot from which our Savior ascended into heaven; and the print of his foot, say the monks, is still to be seen. This print is in the rock, enclosed by an oblong border of marble; and pilgrims may at any time be seen taking, in wax, impressions of the holy footstep; and for this too they were indebted to the research and bounty of the Empress Helena.

*Floating gardens in China.*—There is nothing perhaps more peculiar in the horticulture of the Chinese than their boat or raft gardening. On the immense lakes, swamps, rivers, and canals, with which many parts of the empire abound, a very numerous population live entirely on the water, and gain their living mainly by fishing. To correct the acrid and unwholesome humors that a fish diet is apt to generate, they eat an immense quantity of garlic and onions, of which the Chinese universally are very fond; and these they cultivate even on the bosom of the waters over which they are constantly roving. The poor fishermen have positively no houses on shore, nor fixed abode, and consequently no inducement to cultivate patches of land, which their more important pursuits of fishing might require them to leave: they have invented a system of culture which may move with them, and they thus transport their gardens wherever they may go. This they do by constructing rafts of the ever-useful bamboo, which are well interwoven with woods and strong grass, and then launched on the water and covered with earth. These floating gardens are made fast to the sterns of their junks and boats, and towed after them.

[From Jesse's Gleanings.]

### THE ROBIN.

'O blind to Nature's all accordant plan,
Think not the war-song is confin'd to man;
In shrill defiance, ere they join the fray,
Robin to Robin chaunts the martial lay.'

ANON.

I had an opportunity this summer of witnessing the distress of a Robin, which, on returning to her nest with food for her young, discovered they had disappeared. Her low and plaintive wailings were incessant. She appeared to seek for them among the neighboring bushes, now and then changing her mournful cry into one which I fancied was a call to her brood to come to her. She kept the food in her mouth for a short time, but when she found that her cries were unanswered, let it fall to the ground. There was something affecting in this little incident, which has also been remarked by the 'Poet of Nature' in the case of a Nightingale, and is thus beautifully described:

* * * * 'the Nightingale
* * * * * * * * *
* 'when returning with her loaded bill,
The astonished mother finds a vacant nest,
By the hard hands of unrelenting clowns
Robb'd; to the ground the vain provision falls;
Her pinions ruffle, and, low drooping, scarce
Can bear the mourner to the poplar shade;
Where, all abandon'd to despair, she sings
Her sorrows through the night; and on the bough
Sole sitting, still at every dying fall
Takes up again her lamentable strain
Of winding woe; till wide around, the woods
Sigh to her song, and with her wail resound.'

THOMSON—Spring.

The affection which birds show for their young is very remarkable, and the affection seems to be reciprocal. When a bird returns to the nest to impart warmth to her brood, she is received with a chirp of pleasure and love. I have observed this to be the case more particularly with Swallows. When the parent bird settles in her nest for the night, I can hear the young, keeping up a little *satisfied* note of gratification, which seems to continue till very late in the evening.

The warmth and protection which birds receive from their parent is beautifully illustrative of the security afforded by a superintending Providence to those who apply to him for help: 'He shall cover thee with his feathers, and under his wings shalt thou trust.' To my feelings there is not in the whole Bible a more elegant or delightful metaphor than this, or one which the human mind, especially when in a state of affliction and distress, may dwell upon with greater comfort and satisfaction. When I have seen a bird of prey hovering over some newly hatched chickens, and perceived them run for shelter under the wings of their parent, I am forcibly reminded that in the hour of danger and temptation I may fly, by prayer, to my heavenly Father for refuge and protection. Those who have made the works of creation their study, will have had many opportunities of appreciating the truth of the remarks I have ventured from time to time to make respecting the lessons of instruction which may be derived from the delightful contemplation of the various objects with which we are perpetually surrounded.

Let me now return to the subject of this chapter, and give an instance or two of the love of animals for their young.

A Cat in this neighborhood was observed on the top of a paled fence, endeavoring to get at a Black-bird's nest which was near it; the hen left the nest on her approach, and flew to meet her in a state of great alarm, and placed herself almost within her reach, uttering the most piteous screams of wildness and despair. The cock bird on perceiving the attempt, showed the greatest distress, and uttered loud screams and outcries, sometimes settling on the fence just before the cat, who was unable to make a spring in consequence of the narrowness of its footing. After a little time, the cock bird flew at the cat, settled on her back, and pecked her head with so much violence, that she fell to the ground followed by the black-bird, who succeeded in driving her away. On a second occasion the same scene occurred, in which the black-bird was victorious, when the cat became so intimidated at the attacks made upon her, that she gave over her attempts to get at the young ones; after each battle the black-bird celebrated his victory with a song, and for several days afterwards he would hunt the cat about the garden whenever she left the house. I also knew an instance of a pair of black-birds following a boy into a house, and pecking at his head while he was conveying one of their young ones into it.

People indeed little think what misery and anxiety they occasion to birds when they deprive them of the brood which they have been cherishing with so much tenderness and affection. I remember the following passage in an old author: 'The cruel parent that would encourage his childe to deprive a poor birde of her young broode, right well deserveth to have his own nest robbed, and to become childless.'

Put young birds in a cage, and under every change of place and circumstance they will be followed and fed with the utmost care and punctuality by the old ones; and this care will be shown for a much longer period of time than if they had been reared in the usual manner. I have often watched the anxiety and distress which birds exhibit when I have lingered near the nest which contained their young. Their uneasiness cannot be mistaken, and the most timid will then show a degree of boldness and a carelessness of their own safety, which is not a little to be admired. It may be traced downwards from the eagle to the wren, and again, from the swan to the most minute of our aquatic birds. One of the latter tribe, the Moorhen, displays sometimes a degree of foresight in her care for her young, which is particularly pleasing. It is well known that she builds her nest amongst sedges and bullrushes, and generally pretty close to the water, as it is there less likely to be observed. In places, however, where anything like a flood is likely to take place, a duplicate nest, more out of the reach of the water is constructed, which is intended to be in readiness in case a removal of the eggs or young ones should be found necessary. This observation was made by a family residing at an old Priory in Surrey, where moor-hens abound, and where the fact was too often witnessed by themselves and others to leave any doubt of its accuracy.

I have frequently observed a duplicate nest unoccupied near the one in which the Whitethroat has deposited her eggs, and generally in a more exposed situation than the latter. For what reason this second nest is built I cannot conjecture, except it were for the purpose of deception.

Birds, especially those which are familiar with mankind, frequently choose odd situations for building in. A Robin lately began its nest in a myrtle, which was placed in the hall of a house belonging to a friend of mine in Hampshire. As the situation was considered rather an exceptionable one, the nest was removed. The bird then began to build another on the cornice of the drawing room, but as this was also objected to for obvious reasons, it was not allowed to be completed. The Robin, thus baffled in two attempts, began a third nest in a new shoe, which was placed on a shelf in his dressing-room. Here it was permitted to go on with its work until the nest was completed; but as the new shoe was likely to be wanted, and as it would not be benefitted by being used as a cradle for young birds, the nest was carefully taken out, and deposited in an old shoe, which was put in the situation of the new one. Here what remained to be done to the nest was completed; the under part of the shoe was filled up with oak-loaves, the eggs were deposited in the nest, and in due time hatched, the windows of the room being always left a little open for the entrance and egress of the birds. My friend informed me that it was pleasing to see the great confidence the Robins placed in him. Sometimes, while he was shaving in the morning, the old birds would settle on the top of his glass, having worms in their mouths, nor did they appear in the least alarmed at his presence.

I have heard of a pair of Robins having built their nest in a pew of the church of Burton-upon-Trent, and was informed that the process of incubation and feeding the young went on uninterruptedly, even when persons were in the pew during divine service. 'The sweet poet of Israel' has indeed remarked the partiality of birds for the sanctuary in most beautiful strains, and many persons must have observed the Red-breast in particular flitting over the heads of a congregation in our parochial churches. One of them for several successive years resorted to the church at Dudley in Staffordshire, and its warbling notes were frequently heard amidst the tones of the organ and the voices of the people. At last its visits were discontinued, to the no small regret of many of the congregation. A few years afterwards, when the organ was taken down to be cleaned, the skeleton of the Red-breast was discovered in one of the pipes, its favorite station having been the summit of the instrument.

In speaking of the Robin I may observe, that when they sing late in the autumn it appears to be from rivalship, and that there are always two singing at the same time. If one of them is silenced the other immediately ceases its song. I observe also that they always sing while they are preparing to fight with each other. The Redbreast is indeed a very pugnacious bird, of which I lately observed an instance. Two of them, after giving the usual challenge, fought with so much animosity, that I could easily have caught them both as they reeled close to my feet on a gravelled walk. After some time one of them had the advantage and would have killed his opponent had they not been separated. Indeed these birds will frequently fight till one has lost his life. It has been asserted that the female Robin sings, and I am much inclined to be of this opinion, having heard two Robins sing at the same time in a situation where I had every reason to believe they were only one pair. This was an insulated garden on the banks of the Thames.

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